



THE GOSPEL
OF
GOD'S ANOINTED,
THE GLORY OF ISRAEL,
AND
THE LIGHT OF REVELATION FOR THE GENTILES:
OR,
THE GLAD TIDINGS
*OF THE SERVICE, SACRIFICE, AND TRIUMPH
OF OUR LORD AND SAVIOUR*
JESUS CHRIST,
THE ONLY BECOTTEN SON OF GOD;
AND OF THE GRACIOUS AND MIGHTILY OPERATIVE POWERS
OF THE HOLY SPIRIT, WHICH WERE THE FIRST-FRUITS
OF THAT LABOUR OF DIVINE LOVE:
BEING A RECENT VERSION, IN TWO PARTS,
OF THE
GREEK SCRIPTURES,
(COMMONLY CALLED THE NEW TESTAMENT,)
IN WHICH IS FLAINLY SET FORTH
THE NEW COVENANT PROMISED BY GOD
THROUGH
MOSES AND THE PROPHETS.

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AND SOLD BY ALL BOOKSELLERS.

1828.

ADVERTISEMENT OF THE TRANSLATOR.

BEFORE this book was finished, a respectable book-seller consented, in general terms, to publish it; but when he saw the title he objected to it, and said that unless it should be altered, he must withdraw his consent to put his name to the book. Being convinced that this Superscription adds nothing to the intrinsic value of the Writings on which it is placed, I gave way for a moment to the considerations which the bookseller urged, and agreed to substitute for it such a title as he had suggested; but when I had reflected on the whole matter, I found in it reasons which determined me to revert to my own plan. In the first place, I felt that there is nothing in my Superscription which disagrees with the design of the Writings themselves, or at all derogates from their holy and gracious character: in the second place, as I had formed the title not only that it might declare the nature, purpose, and character of the book, but also that it might tally with the arrangement according to which both the chief and secondary parts are distributed; and as the very words of the title are repeated in the two sub-titles; so I perceived that were I to make the proposed alteration, I should truncate my work indeed, yet leave in it what was to have been the reason for such excision: and in the third place, I had a special design in the title which I was not willing to forego; for as many of my gentile brethren have for some time been offering themselves to do for the Families of the sons of Israel the highest and best

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service which one man can do for another, by bearing testimony before them to the Anointed, the Son of the living God, and as this testimony has helped to convince me that I also am greatly indebted to them, so I have desired to contribute my quota for repaying them, and for this purpose I have wrought into my Superscription some of its chief and characteristic expressions.

For these reasons then having resolved to keep my title, I had to seek another publisher; and this I have done during the last four months: and having in that time proposed my book to several respectable booksellers, and they having declined to publish it, I have at length found myself constrained to send it forth myself. Having thus accounted to the Reader for this somewhat unusual measure, I have to beg his excuse for troubling him with so many particulars; to which I shall only add, that I have published my book at my place of residence, as described below, where the Public and the Booksellers will find a person ready to deliver it to them.

ALEXANDER GREAVES.

15, *Rolls Buildings, Fetter Lane.*

1st January, 1828.

ERRATA since discovered.

List of Words. Acts xv. for received, read *received*.
John 2d. xvi. 3. *l.* 25. for understood, read *understand*.

PREFACE.

As this Version of the evangelic writings is upon a plan different from that of the received Version, the following account of it may not be unacceptable to the Reader. The subject matter of all the writings is distributed into Sections and Paragraphs. In the historical writings each section contains a distinct portion of narrative, whether this be an account of one transaction, or of one discourse; or an account of two or more transactions, or of two or more discourses, to which the historian, by recording them under one general notice, has given the appearance of one transaction, or of one discourse: in every case in which the importance, or variety, of the facts or arguments renders subdivision necessary, the section is divided into paragraphs. In the epistolary writings a similar arrangement prevails: each section contains some principal portion of the subject; and each paragraph contains some argument,

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or combination of instructions, which required to be separately exhibited. Each of the histories of our Lord is divided into five chapters, which correspond to the seasons of preparation and performance which belonged to his earthly ministry; and as in that ministry he had to effect a ransom, to make a propitiation, and to achieve a victory, so the five chapters in each history have been set under the three titles, Service, Sacrifice, and Triumph. The history of what the first servants of our Lord did and suffered is divided into three chapters, which correspond to the different states in which they were before the Holy Spirit had openly acknowledged them the first-fruits in the church of the Anointed; whilst their communion was restricted chiefly to Jews; and when God had laid open to them and their colleagues the way into the midst of the Gentiles, and sent them to gather out of all nations a people for his name. In like manner the prophetic history given by means of the apostle John is divided into three chapters, which include respectively accounts of what then appertained, or might afterwards happen, to some certain communities; accounts also of what should take place generally from that time till the Lord God should come to judgment; and accounts of what had happened universally when the rebellious attempted to exalt themselves against God, and of what should

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happen till he should have made an end of sin and brought in everlasting righteousness.—In making this version there has been a prevalent desire to make it a simple substitute for the original; and therefore there has been a studious care to render the version a verbal counterpart of the original. In certain cases however, this could not be effected, because many words are idiomatically implied in the Greek text, which, according to the idiom of our language, required to be expressed in the version; and also because the Greek language having a license of elliptical expression which the English has not, ideas are frequently expressed in the Greek text under abbreviated forms, for which it has been necessary to substitute in the version forms fully worded. A list of these forms has been subjoined, together with a table of the emendations and corrections which the re-perusal of the work has shown to be desirable, or necessary. The text from which this Version has been formed is *the generally received text*: some of the various readings have been adopted; and wherever this has been done the substituted expression has been marked by a small italic letter, which serves also as a guide to the rejected expression placed at the foot of the page.

To this general account of the work must be added

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some explanation of a word which has been brought into it from the Original, and is frequently used in it. This word is *aion*, which is a copy of the Greek word *αιων*, and is used throughout the version to signify whatever that word signifies in the Original. A like remark is applicable to the adjective *aionial* derived from *aion*; as this adjective occupies in the version a place corresponding to that which the adjective *αιωνιος*, derived from *αιων*, occupies in the original. The Greek noun *αιων* is compounded of two words; of *αι*, which signifies *ever*, and *ων*, which signifies *being*: the compound word therefore, however it may be employed, always give rise to some idea, or excites some feeling, of perpetuity; and throughout this version the corresponding word *aion* is employed for the same end. In comparing what is written at the beginning of the epistle to the Hebrews, and at the beginning of the second paragraph of the fourth section of that epistle, with what is written at the beginning of the second paragraph of the second section of the third chapter of the gospel according to the apostle John, the reader may learn that the writer to the Hebrews named by the plural noun *Aions* that house of many mansions of which our Lord spake to his disciples a short time before he died, and in which he promised to prepare a place for them: and in

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considering those passages, together with others in which that noun is used, the reader may further learn that *The aions* are the perpetual frame of habitations which God created through Jesus Christ, that in them his intelligent and sentient creatures might know the modes, states, and durations of existence which he should appoint for them; and that each *aion* is one of these habitations, for which he has appointed a mode and state of existence to last ever throughout a duration which he has defined for them. Such is the full primary meaning of the word *aion* in the evangetic Scriptures; and it expresses either the whole of this meaning, or a part of it, according as the sense of the context requires: in the passages already cited it expresses its whole meaning; in others^a it expresses mode, state, and duration of existence; in others,^b it expresses, or rather more distinctly points to two of these significations; and in others, to one.^c It is here necessary to observe, that although the word *αιων* is not unfrequently used in Scripture as a noun and with a precise meaning, it is also used as frequently, and perhaps more frequently, in an adverbial form, and either to signify duration un-

^a M. xii. 32. Eph. i. 21.

^b M. xiii. 22. L. xvi. 9. Rom. xii. 2. 1 Cor. i. 20. Gal. i. 4. Eph. ii. 2.

^c M. xiii. 40-49. xxiv. 3. xxviii. 20.

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limited, or merely to signify duration without defining its limit. The forms in which it is oftenest employed adverbially are these three; *ΕΙΣ ΤΟΝ ΑΙΩΝΑ*, generally rendered in this version by *for ever*; *ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ*, rendered either by *throughout the aions*, or by *for the aions*; and *ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ*, rendered either by *throughout the aions of the aions*, or by *for the aions of the aions*. Of these three expressions it may be said, that the two last generally signify perpetuity unlimited, a perpetuity of perpetuities; and that the first has frequently the signification of the others: and yet it is also to be said of them all, that they sometimes speak of durations which, however they may reach beyond our present knowledge, have yet a boundary that hope expects to find; whilst of the first it may be said, that it is sometimes used,^d as we use *for ever* or *never*, without the intention of pointing to any state of existence beyond the present. Concerning the adjective *aional*, all that need be said is, that as a derivative from *aion*, it merely declares the person, object, or thing to which it relates, to be of one aion, or of two or more aions, or of all the aions; or to be perpetual as one *aion*, or as two or more aions, or as all the aions; and further that, like other adjectives, its meaning is partly determined

^d M. xxi. 19. J. xiii. 8. 1 Cor. viii. 13.

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by that of the words with which it is connected. We habitually speak of a *good* house, a *good* tree, a *good* horse, without intending that the adjective shall have one and the same meaning in every case; and in like manner we speak of a *good* child, a *good* man, and a *good* father, and yet we intend that the signification of the word *good* shall in every case be limited by that of the word with which it is joined. God is said in the Scripture to be *aionial*, and it must needs be, that he who is eternal, is also both *aionial* and temporal: but since the word can be fitly applied both to the Creator and his creatures, it must in this case be susceptible of limitation, as they cannot be in all respects *aionial* as he is *aionial*; and therefore it is to be regarded as susceptible of limitation in other cases, and should be made subservient to the words with which it is connected, and explained with reference to what they signify. The conclusion then from what has been said respecting the words *aion* and *aionial* is, that they always serve to convey some idea, or to excite some feeling, of perpetuity; that sometimes they signify mode and state of existence with limited perpetuity, sometimes mode and state of existence with perpetuity unlimited; and that generally their meaning is in some degree dependant on the context.

If then the importance of what is signified by the

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Greek word *αἰών*, has 'by the preceding observations been duly demonstrated, proof enough will have been afforded by them, that it ought to be marked and made known in our language, as it is in the Greek: if those observations have shewn that *αἰών* signifies a distinct abiding fact with which matters of great universal moment are connected, they have also proved that this fact ought to be distinctly acknowledged and represented in our language; and that for this end an appropriate word ought to be adopted, by means of which its idea might be suitably signified to the eye and retained by the mind. Whether the word *ever* used as a noun, or some compound word of which this should be a part, would be a better representative than the adopted Greek word, is a question which ought not to be left undecided; for as we know that a thing has scarcely any serviceable existence for the mind as long as it is unnamed, so we ought no longer to refuse a name to what is amongst the oldest things of creation, and which yet is almost altogether unnoticed by us, because no distinct adequate sign has hitherto been appropriated by us to it. A long and sorrowful experience has shown that when men have covered any fact of revealed truth, they mistake for the fact the deceitful covering by which they had hidden it; and what has happened in thus treating the fact signified by

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αιων, is one of the many erroneouss consequences which that experience has recorded.

We know indeed that the very best name which could be devised for that fact, could not of itself make any mind wise to hope for the mighty works of judgment and recovery which are by *promise*^e connected with it: but were it duly named, the English reader would then at least see reason to ask for wisdom^f to understand it; and he would no longer be hindered from learning that after this life there will be aions of aional durations,^g every one of which will be a season in which the ever blessed God in Christ Jesus our Lord will execute some one of those excellent purposes which he has purposed in *Christ*,^h and which are all every way *worthy*ⁱ of his ineffable wisdom, power, and goodness, and will assuredly *prove*^k him to be the Spirit who is Light, Life, and Love.

^e Rev. xx. 11--15. xxi. 1--5. ^f Jam. i. 5. ^g Eph. ii. 7.

^h Eph. i. 10. ⁱ Rev. v. 11, 12. ^k Rev. v. 13.

LONDON, }
8th August, 1827. }

is one of the many erroneous conceptions
 experience has recorded.
 We know indeed that the very best name is
 suited for that fact, could not of itself
 be wise to hope for the many and good
 recovery which are by passing away
 it were in daily manner, the things
 of God and reason to ask for restoration
 and be would no longer be hindered
 after this life there will be signs of
 every one of which will be a reason
 ever blessed God in Christ Jesus our Lord
 some one of those excellent purposes
 good in "works" and which are not
 of his ineffable wisdom, power, and
 will assuredly save him to be the Spirit
 of life and love.

THE
 A. B. C. OF THE

FORWARD
 AUGUST, 1897.

EMENDATIONS AND CORRECTIONS.

M.	2d.	XLVII.	1.	line 41, <i>for</i>	Elect's,	<i>read</i>	elects'.
	5th.	II.	1.	<i>l.</i>	15, <i>f.</i>	youi nto, <i>r.</i>	you into.
Ma.	2d.	XIV.	2.	<i>l.</i>	12, <i>f.</i>	gone forth, <i>r.</i>	go forth.
Ma.	2d.	XXIX.	3.	<i>l.</i>	2, <i>f.</i>	it were better, <i>r.</i>	it had been better.
L.	Index.	2d.	XXXIX.		<i>f.</i>	eighteen years, <i>r.</i>	eighteen years'.
		5th.	II.	3.	<i>f.</i>	the Holy Spirit, <i>r.</i>	Holy Spirit.
L.	1st.	I.		<i>l.</i>	2, <i>f.</i>	accomplished, <i>r.</i>	fully brought to pass.
	1st.	III.		<i>l.</i>	18, <i>f.</i>	from henceforth, <i>r.</i>	henceforth.
	2d.	XI.	1.	<i>l.</i>	8, <i>f.</i>	Zelotes, <i>r.</i>	the Zealot.
		XX.	2.	<i>l.</i>	11, <i>f.</i>	gone forth, <i>r.</i>	go forth.
		XXXII.	1.	<i>l.</i>	8, <i>f.</i>	And, <i>r.</i>	And.
		LVI.	1.	<i>l.</i>	5, <i>f.</i>	hath yet set, <i>r.</i>	ever yet sat.
J.	1st.	I.		<i>l.</i>	20, <i>f.</i>	born, <i>r.</i>	made.
Acts	2d.	II.	1.	<i>l.</i>	10, <i>f.</i>	had sat, <i>r.</i>	sat.
		VI.	3.	<i>l.</i>	5, <i>f.</i>	to these men, <i>r.</i>	concerning these men.
	3d.	III.		<i>l.</i>	0, <i>f.</i>	because through many, <i>r.</i>	and that through many.
	3d.	XI.	1.	<i>note.</i>	<i>f.</i>	paragraph, <i>r.</i>	section.
		XXX.	2.	<i>do.</i>	<i>f.</i>	western, <i>r.</i>	eastern.
			3.	<i>l.</i>	5, <i>f.</i>	from whence, <i>r.</i>	whence.
1 Cor.		II.	1.	<i>l.</i>	23, <i>f.</i>	idolators, <i>r.</i>	idolaters.
		VI.	1.	<i>l.</i>	57, <i>f.</i>	helps, <i>r.</i>	helps, governments.
2 Cor.		III.	1.	<i>l.</i>	21, <i>f.</i>	according to the will of, <i>r.</i>	in accordance with.
		IV.	2.	<i>l.</i>	23, <i>f.</i>	countryman, <i>r.</i>	countrymen.
				<i>l.</i>	30, <i>f.</i>	and I am not on fire. <i>r.</i>	and I am not on fire ?
1 John		I.		for the number of the last paragraph read 4.			

LIST OF WORDS SUPPLIED FOR ELLIPTICAL FORMS OF EXPRESSION.

[The supplied words are those printed in italics.]

M.	2d.	II.	2. line	8,	and teach <i>so</i> .
		X.	1. l.	5,	as <i>did</i> also.
		XX.	2. l.	17,	and turn to <i>me</i> .
		XXII.	l.	12,	in the midst of <i>the assembly</i> .
		XLVI.	2. l.	9,	when he is <i>such</i> .
Ma.	2d.	XLVII.	9. l.	21,	ye have done <i>so</i> .— (twice below.)
		XXVIII.	1. l.	22,	This <i>might be</i> .
		XXXVI.	3. l.	6,	<i>some</i> of the fruit.
		XLII.	4. l.	4,	<i>It is</i> as when.
L.	1st.	II.	1. l.	6,	as to what sort.
J.	2d.	XIV.	4. l.	7,	was not <i>received</i> .
	3d.	III.	2. l.	29,	Notwithstanding <i>this is</i> .
	4th.	III.	3. l.	14,	unless <i>this thing</i> had been permitted.
Acts	2d.	II.	1. l.	4,	was brought <i>there</i> .
	2d.	VIII.	3. l.	12,	calling on <i>the Lord</i> .
		IX.	2. l.	7,	<i>the spirits</i> came forth.
	3d.	XV.	l.	6,	whether Holy Spirit is received.
Rom.		XXXI.	2. l.	34,	and turn to <i>me</i> .
		II.	3. l.	42, 43,	<i>judgment was</i> upon all men
					— <i>the act of grace</i> is upon all men.
		III.	1. l.	67,	Because <i>they pursued a law</i> of righteousness.
1 Cor.		VI.	4. l.	81,	<i>What</i> is sown. — (three times below.)
2 Cor.		I.	3. l.	41, 43,	I <i>forgive it</i> also—on your account <i>have I forgiven it</i> .
		II.	1. l.	8,	<i>tables</i> of the heart.
		III.	3. l.	41, 45,	<i>I knew</i> this man— <i>words</i> which.
Gal.		I.	2. l.	33,	in the presence of God <i>I write them</i> .
Phil.		II.	1. l.	10,	<i>doth he it</i> by works.
		I.	2. l.	39,	but if <i>I choose</i> living.
		III.	1. l.	23, 30,	<i>the excellency</i> of knowing him—but on one thing <i>I reckon</i> .
Col.		II.	2. l.	19, 20, 27,	so also <i>forgive ye</i> — <i>put on</i> love— <i>do all</i> in the name.

LIST OF WORDS, &c.

1 Thess.	I.	2. line 21,	even Jesus.
1 Tim.	I.	2. l. 31,	chief sinner.
	II.	2. l. 14,	should be grave.
		3. l. 5,	and commanding to abstain.
2 Tim.	I.	2. l. 8,	that it dwelléth.
Titus	I.	3. l. 12, 15,	in teaching showing—Exhort servants.
		4. l. 4,	to be gentle.
Heb.	II.	4. l. 44,	he was not made.
	III.	2. l. 14,	went the high-priest.
		3. l. 34,	he also said.
	IV.	3. l. 63,	who giveth instruction from heaven.
James	II.	1. l. 10,	have ye not become.
1 Pet.	II.	3. l. 59,	let him speak as.
	III.	2. l. 3,	The church fellow-elect.
2 Pet.	II.	l. 26,	despise his dominion.
1 John	I.	3. l. 22,	but they went out.
	III.	1. l. 31,	to be the Saviour.
2 John		3. l. 2,	I have not been willing to say them.
Jude		2. l. 20,	his dominion.
Rev.	3d. VIII.	l. 55,	what city.
	IX.	l. 27,	see thou do it not.
	XI.	1. l. 0,	and certain sat.
	XII.	l. 6,	which is the book of life.
	XIII.	2. l. 10,	which are the names.

Note.—Generally the subjective pronouns are implied in the verbs; and in many cases the objective pronouns are not expressed: with respect to the greater part of these cases, it has been judged unnecessary to notice them.

PART THE FIRST.

**THE GOSPEL OF THE SERVICE, SACRIFICE, AND
TRIUMPH OF JESUS THE ANOINTED, THE
ONLY BEGOTTEN SON OF GOD,**

INDEX AND CONCORDANCE

TO THE

GOSPEL ACCORDING TO THE APOSTLE AND EVANGELIST MATTHEW.

Note.—The Roman numerals point to the Sections; the Arabic to the Paragraphs.

SERVICE OF JESUS CHRIST.

FIRST CHAPTER.

Narrative of what took place prior to his public ministry.

- I. A genealogy of God's Anointed. L xi.
- II. He is born of the Virgin Mary, and named Jesus. L v.
- III. He is visited by Eastern Magi, who announce him to the Jews as their king.
- IV. He is removed into Egypt from the murderous designs of Herod.
2. Massacre of the infants of Bethlehem.
3. Jesus is brought out of Egypt to Nazareth in the land of Israel. L viii. 3.
- V. John the Baptist's ministration. M i. 1. L x. 1. J ii.
2. Jesus is baptized by John, visibly anointed by the Holy Spirit, and attested by a voice from heaven to be the Son of God. M i. 2. L x. 2. J iii.
- VI. He is finally prepared for his public ministry, in fasting forty days and forty nights, and in being tempted by Satan. M ii. L xii.

SECOND CHAPTER.

Narrative of what took place during his public ministry.

1. Jesus goes into Galilee, quits Nazareth and takes up his residence at Capernaum. M i. 1. L i. 1.
2. He begins to preach repentance and to proclaim the kingdom of God, and calls Peter, Andrew, James, and John. M i. 2. L iv.
3. He preaches the gospel, heals

the sick, and casts out demons, throughout all Galilee.

- II. His sermon on the mount. L xii. xxxiv. 1. xxxvii. 3. xli.
- III. He cleanses a leper. M iv. L v.
- IV. He cures a centurion's servant of the palsy at Capernaum. L xiii.
- V. He cures Peter's mother in law of a fever; and heals many other sick persons. M iii. 1. L iii. 1.
- VI. He declares that he had not where to lay his head; shows that his call requires prompt obedience; and stills a tempest. M xiii. 1. L xix. 1. xxix.
2. He casts out a legion of demons. M xiii. 2. L xix. 2.
- VII. He heals a paralytic, and avouches his authority to remit sins. M v. L vi.
- VIII. He calls Matthew; and on eating with publicans and sinners, declares the end for which he came. M vi. L vii.
- IX. He explains why his disciples did not fast. M vii. L viii.
- X. He cures a woman of a flux of blood. M xiv. 2. L xx. 2.
1. 3. He restores to life a synagogue-ruler's daughter. M xiv. 1. 3. L xx. 1. 3.
- XI. He gives sight to two blind men.
2. He casts a demon out of a dumb man.
- XII. He goes about teaching and giving health; and likening his labours to the work of harvest, he encourages his disciples to pray for an increase of labourers. L xxx.

INDEX AND CONCORDANCE, &c.

- XIII. He instructs; and sends forth, the twelve Apostles. M xvi. L xxi. xxxvii. 1.
- XIV. John the Baptist's message to our Lord; and his answer. L xv. 1.
2. His testimony concerning John. L xv. 2.
3. By the parable of children sitting in the market-place, he shows how the Jews had traduced, and rejected, both himself and John. L xv. 3.
- XV. He denounces woes against Chorazin, Bethsaida, and Capernaum, for their unbelief. L xxx.
2. He offers thanks to the Father; declares that the Father hath delivered all things to him; and invites all to come to him. L xxxi. 2.
- XVI. He discourses in the cornfields concerning the observance of the Sabbath. M viii. L ix.
- XVII. He heals a man with a withered hand on a Sabbath day. M ix. L x.
- XVIII. He heals many, and charges them not to make him known. M x. 1.
- XIX. He heals a blind and dumb demoniac; reproves the Pharisees who charged him with being actuated by Beelzebub; and declares the dreadful consequences of speaking against the Holy Spirit. M xi. 1. L xxxv. 1. J xiv. 2.
2. He refuses to give any sign but that of the prophet Jonah; declares that the Queen of the South, and men of Nineveh, shall at the Judgment condemn that generation; and denounces awful judgments against them, by the case of the man into whom the unclean spirit enters. L xxxv. 2.
3. He declares who are his brother and sister and mother. M xi. 2. L xviii. 4.
- XX. To speak of the secret things both of the past and of the future; he delivers various parables; and first that of the Sower. M xii. 1. L xviii. 1.
2. He explains that parable. M xii. 2. L xviii. 2.
3. He delivers the parables of the wheat and darnel, of the grain of mustard seed, and of the leaven. M xii. 4. L xl.
4. He explains privately to his disciples the parable of the wheat and darnel.
5. He delivers the parables of the treasure hid in a field, of the merchant-man seeking fine pearls, and of the net cast into the sea.
- XXI. He is slighted in his own country. M xv.
- XXII. Herod's opinion of Jesus; and death of John the Baptist. M xvii. L xxii.
- XXIII. Jesus heals many sick persons in a desert place. M xviii. 1. L xxiii. 1.
2. He feeds five thousand and upwards in the same place. M xviii. 2. L xxiii. 2. J x.
- XXIV. He walks upon the sea; and there proves the weakness of Peter's faith. M xix. 1. J xi.
2. He heals many in permitting them to touch the fringe of his garment. M xix. 2.
- XXV. He convicts the Scribes and Pharisees, of setting up human traditions in the place of God's Law. M xx. 1. L xxxvi. 1.
2. He shows what that is which defiles a man. M xx. 2.
- XXVI. He casts a demon out of the daughter of a Canaanite woman. M xxi.
- XXVII. He heals many near the sea of Galilee. M xxii. 1.
2. He feeds four thousand and upwards at the same place. M xxii. 2.
- XXVIII. He reproves the Pharisees and Sadducees, for not rightly using the signs of the times; and again refuses them any other sign but that of the prophet Jonah. M xxiii.
- XXIX. He cautions his disciples against the doctrine of the Pharisees and Sadducees. M xxiv.

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- XXX.** He hears from his disciples various opinions concerning him; Peter acknowledges him to be the Anointed; he confirms this acknowledgment, and promises to Peter the privilege of commencing the labours of the Church. *M* xxvi. 1. *L* xxiv. 1. *J* xii. 5.
- 2.** He foretels his sufferings and resurrection; and severely rebukes Peter for being a stumbling block to him. *M* xxvi. 2. *L* xxiv. 2.
- 3.** He adds that his cross must be borne by his disciples; shows that worldly gain is nothing worth, unless the soul be prepared to meet him at his advent; and tells of some then present who should see him coming in his kingdom. *M* xxvi. 3. *L* xxiv. 3.
- XXXI.** He is transfigured. *M* xxvii. 1. *L* xxv.
- 2.** He declares John the Baptist to be the Elijah who was to come. *M* xxvii. 2.
- XXXII.** He casts a demon out of a child; and reproves his disciples for unbelief. *M* xxviii. 1. *L* xxvi. 1.
- 2.** He again foretels his sufferings and resurrection. *M* xxviii. 2. *L* xxvi. 2.
- XXXIII.** He pays tribute at Capernaum.
- XXXIV.** He settles a dispute among his disciples concerning greatness, by setting before them a little child as their model; he denounces woes against the world because of stumbling blocks, and especially against those who cause little children to stumble; by a description of the terrible severities of future punishment, he admonishes to resist every temptation to transgress; and to show that he had come, by the will of the Father, to save what had been lost, he delivers the parable of the stray sheep. *M* xxix. 1. 3. *L* xxvii. 1. xlvii. 1. xlv. 1.
- 2.** He instructs how a trespassing brother should be treated; and declares the efficacy of social prayer.
- 3.** He enjoins forgiveness of injuries in telling Peter that men are to forgive till seventy times seven; and illustrates this by the parable of the merciless servant. *L* xlvii. 1.
- XXXV.** He heals many sick; answers a question of the Pharisees concerning divorce; and makes observations respecting marriage. *M* xxx. 1.
- 2.** He receives little children. *M* xxx. 2. *L* li. 2.
- XXXVI.** He tries the profession of a rich young man; and by the simile of the camel and needle's eye, he shows the rich, how difficult it is for them to enter into the kingdom of heaven. *M* xxxi. 1. *L* lii. 1.
- 2.** He promises everlasting rewards to his faithful followers; affirms that many last shall be first, and first, last; and illustrates this by the parable of the labourers in the vineyard. *M* xxxi. 2. *L* lii. 2.
- XXXVII.** He again speaks of his approaching sufferings and resurrection. *M* xxxii. 1. *L* liii.
- 2.** He replies to the selfish request of James and John. *M* xxxii. 2.
- XXXVIII.** He gives sight to two blind men near Jericho. *M* xxxiii. *L* liv.
- XXXIX.** He enters with public procession into Jerusalem. *M* xxxiv. 1. 2. *L* liv. 1. 2. *J* xxi. 1.
- 3.** He drives the buyers and sellers out of the temple; and heals the blind and the lame in it. *M* xxxv. 2. *L* liv. 3. *J* iv. 1.
- XL.** He condemns the unproductive fig-tree, and it withers at his command; and he takes occasion to speak of the mighty efficacy of faith. *M* xxxv. 1. xxxvi. 1.
- XLI.** He convicts the Chief priests and Elders of unbelief respecting the baptism of John; and

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- exemplifies their conduct by the parable of the two sons. M xxxvi. 2. L vii. 1.
2. Still further to illustrate the same subject, he delivers the parable of the husbandmen and the vineyard. M xxxvi. 3. L vii. 2.
- XLII. He delivers the parable of the marriage of the king's son, in which is mentioned the doom of the man without the wedding garment. M xxxvii. 1. L viii. 1.
- XLIII. He evades the snare of the Pharisees, in declaring what is to be rendered to Cesar, and what to God. M xxxvii. L viii.
- XLIV. He convicts the Sadducees of error, in denying the resurrection of the dead. M xxxviii. L ix.
- XLV. He satisfies a demand of the Pharisees, by declaring the two commandments on which depend the Law and the Prophets. M xxxix. 1. L xxi. 1.
2. He finally puts his adversaries to silence, in proposing to the Pharisees a question referring to a prediction of David, by which he convicts them of ignorance respecting the Anointed. M xxxix. 2. L ix.
- XLVI. He cautions the people against the selfishness, and love of human distinctions, observable in the Scribes and Pharisees. M xl. L xi.
2. He denounces woes against their manifold hypocrisy; warns them that they would ill treat the prophets and scribes whom he was about to send to them; and declares that all the righteous blood shed upon the earth should come upon that generation. M xli. L xxi. 2.
3. He most graciously declares his providential care of the people of Israel in former ages. L xlii.
- XLVII. He foretels the destruction of the temple, and the wars and commotions soon to happen; the persecutions which should arise on account of the gospel, and its general promulgation; and the calamities about to come upon the Jews. M xlii. 1. L xlii. 1.
2. He announces his second advent. M xlii. 2. L xlii. 2.
3. By a parable drawn from the fig-tree, he shows how the approach of these events might be discerned. M xlii. 3. L xlii. 3.
4. By the example of the days of Noah, he enjoins the disciples to watch. M xlii. 4. L xlii. 4. xlix. 2.
5. Again to exhort to watchfulness, he shows by a parable the recompense of the faithful, and the punishment of the profligate. L xxxvii. 5.
6. Still further to exhort to watchfulness, he delivers the parable of the ten virgins.
7. To show the necessity of diligently using God's gifts, he delivers the parable of the talents.
8. He reveals what will take place on the day of Judgment.
- XLVIII. Conspiracy of the Chief Priests, Scribes, and Elders against Jesus. M xliii. L xliii.
- XLIX. His burial is foreshown by a woman's pouring perfume on his head. M xliii. J xxii. 1.
- L. He is sold by Judas Iscariot. M xliii. L xliii.

SACRIFICE OF JESUS CHRIST.

THIRD CHAPTER.

Narrative of what took place prior to the offering.

1. Jesus directs two of his disciples to prepare for the Passover. M i. 1. L i. 1.
2. He keeps the Passover, and makes known that Judas will betray him. M i. 2. L i. 2, 3. J i. 2.
3. He institutes the use of bread and wine, to commemorate his death. M i. 3. L i. 2.

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- II. He predicts that Peter will deny him. M ii. L ii. 1. J ii. 1.
 III. His agonies in the garden of Gethsemane. M iii. L iii. J v.

FOURTH CHAPTER.

Narrative of what took place at the offering.

- I. Jesus is apprehended. M i. L i. J i.
 II. He is led away to the High Priest, and Peter follows him. M ii. 1. L ii. 1. J ii. 1.
 2. He is condemned to death by the Sanhedrim, upon their own imputation of blasphemy; and is mocked and ill treated by the attendants. M ii. 2. L ii. 2. J ii. 2.
 3. Peter denies him. M ii. 3. L ii. 1. J ii. 3.
 III. He is delivered to Pilate. M iii. 1. L iii. 1. J iii. 1.
 2. Judas refunds the wages of his treason, and hangs himself. The Chief Priests buy with this

- money the potter's field as a burying place for strangers.
 3. Jesus is examined by Pilate. M iii. 1. L iii. 1. J iii. 1.
 4. Pilate at the tumultuous and urgent request of the people, gives sentence against Jesus; releases Barabbas; and delivers Jesus to be crucified. M iii. 2. L iii. 3. J iii. 2.
 IV. Jesus is cruelly mocked. M iv. 1. J iii. 2.
 2. He is crucified. M iv. 2. L iv. 2. J iv. 1.
 3. Two robbers are crucified with him. M iv. 3. L iv. 2. J iv. 1.
 4. He expires, and various awful signs attend his death. The centurion and others who were on guard express their conviction that he is the Son of God. M iv. 4. L iv. 4. J iv. 3.
 V. He is buried under the pious care of Joseph of Arimathea. M v. L v. J v. 2.

TRIUMPH OF JESUS CHRIST.

FIFTH CHAPTER.

Narrative of what took place at the commencement of his triumph, and before he ascended up on high, to give proof of his victory from the throne of his Father.

- I. The sepulchre is sealed and guarded, at the suggestion of the Chief Priests and Pharisees.
 II. Jesus rises from the dead on the third day, as he had predicted. M i. L i.
 2. He appears to Mary the Mag-

- dalene and her companion, and bids them tell his disciples to meet him in Galilee. M ii. 1. J i. 2.
 III. The soldiers who guarded the sepulchre are bribed to spread a false report.
 IV. Jesus appears to his disciples in Galilee, and commissions them to make disciples of all nations, in the name of the Father and of the Son and of the Holy Spirit. M ii. 3.

This Gospel may be thought to have been written about the year 61. Various other dates, from 38 to 61, have also been assigned to it. Whether it was written originally in Hebrew or in Greek, is a question which still remains undecided. Some persons indeed have seen reason to believe, that the Evangelist first wrote, in Judea, a Hebrew Gospel for the use of his countrymen; and that he afterwards penned for the Church at large the Greek narrative which has come down to us.

THE GOSPEL ACCORDING TO THE APOSTLE AND EVANGELIST MATTHEW.

FIRST CHAPTER.

I. A genealogy of Jesus Christ, Son of David, Son of Abraham. Abraham begat Isaac : and Isaac begat Jacob : and Jacob begat Judah, and his brethren : and Judah begat Pharez and Zarah of Tamar : and Pharez begat Hezron : and Hezron begat Ram : and Ram begat Amminadab : and Amminadab begat Nahshon : and Nahshon begat Salmon : and Salmon begat Boaz of Rachab : and Boaz begat Obed of Ruth : and Obed begat Jesse : and Jesse begat David the king. And David the king begat Solomon of the widow of Uriah : and Solomon begat Rehoboam : and Rehoboam begat Abia : and Abia begat Asa : and Asa begat Jehoshaphat : and Jehoshaphat begat Joram : and Joram* begat Uzziah : and Uzziah begat Jotham : and Jotham begat Ahaz : and Ahaz begat Hezekiah : and Hezekiah begat Manasseh : and Manasseh begat Amon : and Amon begat Josiah : and Josiah begat Jechoniah,† and his brethren, about the time of the removal to Babylon. And after the removal to Babylon, Jechoniah begat Shealtiel : and Shealtiel begat Zerubbabel : and Zerubbabel begat Abiud : and Abiud begat Eliakim : and Eliakim begat Azor : and Azor begat Sadoc : and Sadoc begat Achim : and Achim begat Eliud : and Eliud begat Eleazar : and Eleazar begat Matthan : and Matthan begat Jacob : and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the gene-

* *Joram*. Ahaziah, Joash, and Amaziah, the names of Joram's son, grandson, and great grandson are omitted. 1 Chron. iii. 11, 12.

† *Jechoniah*. The person here called by this name is believed to have been the king also called Jehoiakim; and the person next named, is believed to have been his son, also called Jehoiachin. 2 Kings xxlii. 31. xxiv. 5-15. 1 Chron. iii. 15-17.

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rations from Abraham to David were fourteen generations : and from David to the removal to Babylon, fourteen generations : and from the removal to Babylon unto the Anointed* fourteen generations. (1. 1-17.)

II. Now the birth of Jesus the Anointed was thus : for his mother Mary having been betrothed to Joseph, before they came together she was found with child by Holy Spirit. Then Joseph her husband, being just, and not willing to expose her to public infamy, designed to put her away privately. But whilst he was thinking of these things, Behold, an angel of the Lord appeared to him in a dream, saying, Joseph, thou Son of David, fear not to take to thee Mary thy wife, for that which is begotten in her is by Holy Spirit. And she shall bring forth a Son, and thou shalt call his name Jesus ; because he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken by the Lord, through the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel ; which is interpreted, God with us. So Joseph, having risen from sleep, did as the angel of the Lord had bidden him, and took unto him his wife : yet he knew her not till she had brought forth her Son, the First-born ; and he called his name Jesus. (1. 18-25.)

III. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, Behold, Magi † of the East came to Jerusalem, saying, Where is he born King of the Jews ? For we saw his star on its rising, and came to worship him. When Herod the king had heard this, he was troubled, and all Jerusalem with him. And having assembled all the Chief

* *The Anointed.* This genealogy is the genealogy of Jesus personally from Abraham to David : hence it is his collaterally ; as from this point, it is the genealogy of Joseph, who was a kinsman of Jesus, having descended from David by the line of Solomon, as Jesus did, through Mary, by the line of Nathan.

† *Magi.* This is a word of Persian origin, and used to designate certain philosophers of the East. It is not known from what country these Magi came.

FIRST CHAPTER.

Priests, and Scribes of the people, he inquired of them where the Anointed should be born. And they said to him, In Bethlehem of Judea : for thus hath it been written by the prophet, Yet thou Bethlehem, land of Judah, art by no means least amongst the Leaders of Judah ; for out of thee shall come forth a Leader who shall tend my people Israel. Then Herod, having called the Magi privately, learned from them by diligent inquiry the time of the star's appearing. And having sent them to Bethlehem, he said, Go, and search diligently for the young child ; and when ye have found him, bring me word, that I also may go and worship him. They therefore having heard the king, departed : and Lo, the star which they saw on its rising, went before them until it came, and stood over where the young child was. And when they saw the star they rejoiced with exceeding great joy. And having entered the house, they found the child with Mary his mother ; and they fell down and worshipped him. And when they had opened their coffers, they presented to him gifts ; gold, and frankincense, and myrrh. And having been instructed from heaven, in a dream, not to return to Herod, they departed for their own country by another way. (2. 1-12.)

IV. But when they had departed, Behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt ; and be there till I tell thee : for Herod is about to seek the young child to destroy him. He therefore arose, and took the young child and his mother, by night, and withdrew into Egypt ; and he was there until the death of Herod : that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt have I called my Son. (2. 13-15.)

2. Then Herod, seeing that he had been eluded by the Magi, was exceeding wroth ; and he sent forth, and slew all the children that were in Bethlehem, and in all its borders, of two years of age and under, according to the time which he had learned by diligent inquiry from

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the Magi. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Rama was heard a voice, lamentation, and weeping, and great mourning; Rachel^{*} is weeping for her children; yea, she hath refused to be comforted, because they are not. (Ch. 2. 16-18.)

3. But when Herod was dead, Lo, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead who sought the young child's life. Therefore he arose, and took the young child and his mother, and came into the land of Israel. But having heard that Archelaus was ruling over Judea in the place of his father Herod, he was afraid to go thither. Nevertheless, having been instructed from heaven in a dream, he retired into the region of Galilee. And he came, and dwelt in a city called Nazareth; in order that it might be fulfilled which was spoken through the prophets, He shall be called a Nazarene. (2. 19-23.)

V. Now in those days came John the Baptist, preaching in the wilderness of Judea, and saying; Repent; because the kingdom of heaven hath come near. For this is he of whom spake Isaiah the prophet saying; The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths. This same John also had his clothing of camel's hair, and a leathern girdle about his loins; and his food was locusts, and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about the Jordan; and were baptized by him in the Jordan, confessing their sins. But on seeing many of the Pharisees, and Sadducees, come to his baptism, he said to them, O

^{*} *Rachel.* As the tribes of Judah and Benjamin had been united ever since the establishment of the separate kingdom of Israel in the days of Rehoboam, so the calamity which Herod's cruelty brought upon the Bethlehemites, must have affected also the children of Benjamin. It appears also, that on this occasion the Apostle apostrophized Rachel figuratively as the common mother of Israel's children, as the prophet had done before, when Rama was a scene of great national mourning. Jer. xl. 1. xxxi. 16-17.

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brood of vipers, who hath admonished you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, we have Abraham for father; because I say to you, that God is able from these stones to raise up children unto Abraham. Already also the axe lieth at the root of the trees: therefore every tree which bringeth not forth good fruit is to be hewn down, and cast into the fire. I indeed baptize you in water unto repentance: but he who is coming after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in Holy Spirit, and fire. Whose shovel is in his hand, and he will thoroughly cleanse his floor, and gather his wheat into the garner; but the chaff he will burn with fire unquenchable. (3. 1-12.)

2. Then came Jesus from Galilee to the Jordan unto John, to be baptized by him. But John strenuously opposed him, saying, I have need to be baptized by thee; and thou comest to me! Jesus then answered and said to him, Permit me at this time: for thus it becometh us to fulfil all righteousness. Then he permitted him. And Jesus having been baptized, went up straightway out of the water. And Lo, the heavens were opened to him, and he beheld the Spirit of God descending as a dove, and coming upon him. And Lo, a voice from the heavens said, This is my Son, the Beloved,* in whom I am well pleased. (3. 13-17.)

VI. Then was Jesus led up by the Spirit into the wilderness, to be tempted by the Devil. And having fasted forty days, and forty nights, he at length was hungry. And when the tempter came to him, he said, If thou be Son of God, command that these stones become bread. But he answering said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the Devil took him into the holy city, and placed him upon the portico of the temple, and said to him, If thou be Son

* *The Beloved.* This expression was commonly used to signify an only child; and here, as well as at similar places in Scripture, it may be regarded as equivalent to *the Only-begotten*.

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of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, and on their hands shall they bear thee, lest at any time thou strike thy foot against a stone. Jesus said to him, It is likewise written, Thou shalt not tempt the Lord thy God. Again the Devil took him to a very high mountain, and showed him all the kingdoms of the world, and their glory. And he said to him, All these things will I give thee, if thou wilt fall down and worship me. Then said Jesus to him, Get thee behind me^a Satan: for it is written, The Lord thy God shalt thou worship, and him only shalt thou serve. Then the Devil left him; and Lo, angels came and ministered to him. (4. 1-11.)

SECOND CHAPTER.

I. Now when Jesus had heard that John had been cast into prison, he withdrew into Galilee. And having quitted Nazareth, he came and dwelt in Capernaum by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken through Isaiah the prophet saying, The Land of Zebulun and the Land of Naphtali, by the sea-side beyond the Jordan, Galilee of the Gentiles; the People which was sitting in darkness, hath seen a great light; yea on those who were sitting in the region of the shadow of death, hath the light arisen. (4. 12-16.)

2. From that time Jesus began to preach, and to say, Repent; because the kingdom of heaven hath come near. Now as he was walking^b by the sea of Galilee, he saw two brethren, Simon called Peter and Andrew his brother, casting a net into the sea; for they were fishers. And he said to them, Come after me; and I will make you fishers of men. And immediately they left their nets, and followed him. And having gone on thence, he saw other two brethren, James son of Zebedee and John his brother, in the vessel with Zebedee their father, mending their nets; and he called them. And immediately they left the vessel and their father, and followed him. (4. 17-22.)

^a Begone.

^b As Jesus was walking.

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3. And Jesus went throughout all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity among the people. And his fame went forth into the whole of Syria: and they brought to him all who had any malady, those who were afflicted by different diseases and pains, and demoniacs, and lunatics, and paralytics; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judea and the country beyond the Jordan. (4. 23-25.)

II. Then seeing the multitudes he ascended the mountain; and having seated himself his disciples came to him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit; because theirs is the kingdom of heaven. Blessed are they who mourn; because they shall be comforted. Blessed are the meek; because they shall inherit the earth. Blessed are they who hunger and thirst after righteousness; because they shall be satisfied. Blessed are the merciful; because they shall obtain mercy. Blessed are the pure in heart; because they shall see God. Blessed are the peacemakers; because they shall be called children of God. Blessed are they who are persecuted on account of righteousness; because theirs is the kingdom of heaven. Blessed will ye be when men shall reproach you, and persecute you, and speak all manner of evil of you falsely on my account. Rejoice and be exceeding glad; because your reward will be great in heaven; for so they persecuted the prophets who were before you. Ye are the salt of the earth: but if the salt have become insipid, with what shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot by men. Ye are the light of the world: a city set on a hill can not be hid: neither do men light a lamp, and put it under the bushel,* but on the stand, and it giveth light to all who

* *The Bushel.* The Greek word signifies a measure of somewhat less capacity than our peck: it is rendered by the word *bushel*, both because the expression has thus passed into a proverb; and also because it is evident, that our Lord was then speaking of a measure of as frequent use, and as commonly named, as the bushel is amongst us.

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are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven, (5. 1-16.)

2. Think not that I came to destroy the Law, or the Prophets: I came not to destroy, but to fulfil. For verily I say to you, until the heaven and the earth shall pass away, one jot, or one tittle, shall not pass away from the Law, until all be fulfilled. Whosoever therefore shall set aside one of the least of these commandments, and teach men so, shall be called least in the kingdom of heaven: but whosoever shall keep them; and teach so, he shall be called great in the kingdom of heaven. For I say to you, unless your righteousness shall exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven, (5. 17-20.)

3. Ye have heard that it was said to the ancients; Thou shalt not kill: but he who shall kill, shall be liable to trial. But I say to you, that every one who is angry with his brother without reason, shall be liable to trial; and he who shall say to his brother, Raca, shall be liable to the Sanhedrim; and he who shall say, Thou Fool, shall be liable to Hell.* If therefore thou bring thy gift to the altar, and there remember that thy brother hath ought against thee, leave there thy gift before the altar, and go; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst

* *Shall be Liable to Hell.* The Greek expression is *ἐνοχὸς ἔσται εἰς τὴν Γέενναν τοῦ πυρός*; which rendered simply and verbally is, *shall be liable to the Gehenna of fire.* The word *gehenna* is a compound word adopted from the Hebrew, and signified in that language, the valley of Hinnom; a place near Jerusalem where the offal from the city was burned, and where also in the days of Israel's idolatrous apostasy the deluded people had burned their children, as sacrifices to the demon Moloch. The name of this place rendered loathsome by daily impurities, no less than by mournful recollections of the most inhuman and disgraceful crimes, did our Lord and Teacher frequently employ to signify that place of grievous burning and lengthened woe which we call Hell; and which must be the abode of all who fit themselves for it, by defiling their souls with the uncleanness of their sin, and hardening their hearts with their pride, in refusing the offers of pardon and life everlasting, which God freely makes to all men by the perfect Spirit of his Son Jesus Christ, who is that same gracious Lord and Teacher, as well as the all-sufficient

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thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say to thee, thou shalt not come out thence, until thou hast paid the last farthing.* (5. 21-26.)

4. Ye have heard that it was said,^e Thou shalt not commit adultery. But I say to you, that every one who looketh on a woman to lust after her, hath committed adultery with her already in his heart. If then thy right eye cause thee to stumble, pull it out, and cast it from thee: for it is profitable for thee, that one of thy members should perish, so that thy whole body should not be cast into hell. And if thy right hand cause thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, so that thy whole body should not be cast into hell. It hath also been said; Whoever shall put away his wife, let him give her a writing of divorcement. But I say to you, that whoever shall put away his wife, except on account of fornication, causeth her to commit adultery; and whoever shall marry a divorced woman committeth adultery. (5. 27-32.)

5. Likewise ye have heard that it was said to the ancients, Thou shalt not forswear thyself, but shalt perform to the Lord thine oaths. But I say to you, swear not at all: not by the heaven, because it is God's throne; nor by the earth, because it is his footstool; nor by Jerusalem, because it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay: and what is more than these is from evil. (5. 33-37.)

6. Ye have heard that it was said, Eye for Eye, and Tooth for Tooth. But I tell you, not to resist evil; but whoever shall smite thee on the right cheek, turn to him

^e Said to the ancients.

Saviour of every man who humbles himself before God, and cries to him for mercy and for help.

* *Farthing*. The Greek word stands for *quadrans*, the name of a Roman coin equivalent to about three fourths of a farthing.

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the other also : and if any one wishes thee to be brought to trial, and to receive thy tunic, give up to him also thy cloak : and whoever would compel thee to go one mile, go with him two. Give to him who asketh thee ; and turn not away from him who wishes to borrow of thee. Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy. But I say to you, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you, and persecute you : that ye may become children of your Father who is in heaven ; because he maketh his sun to rise on evil and good, and sendeth rain on just and unjust. For if ye love those who love you, what reward shall ye receive ? Do not even the publicans the same ? And if ye treat courteously your brethren only, what do ye more than others ? Do not even the publicans so ? Be ye therefore perfect, even as your Father who is in heaven is perfect. (5. 38-48.)

7. Take heed not to give alms before men, in order to be seen by them ; otherwise ye will have no reward from your Father who is in heaven. When therefore thou givest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, in order that they may be honoured by men : verily I say to you, they have their reward. But when thou givest alms, let not thy left hand know what thy right hand doeth ; in order that thine alms may be in secret : and thy Father who seeth in secret, shall himself reward thee openly. And when thou prayest, be not as the hypocrites : because they love to pray standing in the synagogues, and in the corners of the streets, in order that they may be seen by men : verily I say to you, that they have their reward. But thou, when thou prayest, enter into thy chamber ; and having shut thy door, pray to thy Father who is in secret : and thy Father who seeth in secret, shall reward thee openly. Also when ye pray use not vain repetitions, as do the heathen : for they think that they will be heard for their much speaking. Be not ye therefore like to them : for your Father knoweth what

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ye need, before ye ask him. Thus therefore pray ye; Our Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done as in heaven, so also on the earth: give us to-day our daily bread: and forgive us our debts, as we also forgive our debtors: and lead us not into trial; but deliver us from evil: because thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover when ye fast, put not on a sorrowful countenance like the hypocrites; for they disfigure their faces, in order that they may appear to men to fast. Verily I say to you, they have their reward. But thou, when thou fastest, anoint thy head; and wash thy face; in order that thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, shall reward thee openly. (6. 1-18.)

8. Lay not up for yourselves treasures upon the earth, where moth and rust corrupt; and where thieves break through and steal. But lay up for yourselves treasures in heaven; where neither moth nor rust corrupteth; and where thieves break not through nor steal. For wherever is your treasure, there also will be your heart. The eye is the lamp of the body: if therefore thine eye be clear, thy whole body shall be enlightened; but if thine eye be blemished, thy whole body shall be dark. If therefore the light which is in thee be darkness, how great the darkness! No man can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and mammon. Wherefore I say to you, be not anxious for your life, what ye shall eat, and what ye shall drink; nor for your body, what ye shall put on. Is not the life more than food; and the body than raiment? Observe the fowls of the air, that they sow not, neither reap, nor gather into barns; yet your heavenly Father feedeth them: are ye not of much more importance than they?

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And which of you moreover in being anxious, can add to his stature one cubit? And why are ye anxious for raiment? Consider the lilies of the field, how they grow; they neither toil nor spin: yet I say to you, that not even Solomon in all his glory was arrayed as one of these. Since then God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much rather clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat; or what shall we drink; or with what shall we be clothed? (For all these things are the gentiles earnestly seeking.) Because your heavenly Father knoweth that ye need all these things. But seek first the kingdom of God, and his righteousness; and all these things shall be added to you. Be not anxious therefore about the morrow: for the morrow shall be anxious for the things of itself. Enough for the day is its own trouble. (6. 19-34.)

9. Judge not, that ye be not judged: for with what judgment ye judge, shall ye be judged; and with what measure ye mete, shall measure be made in turn to you. Besides, why lookest thou on the mote which is in thy brother's eye, but thinkest not of the beam which is in thine own eye? Or how wilt thou say to thy brother, Permit me to cast the mote out of thine eye; and, Lo, the beam is in thine own eye? Hypocrite: first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote from the eye of thy brother. Give not what is holy to dogs: neither cast your pearls before swine; lest they should trample them under their feet, and turn and rend you. Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened to you. For every one who asketh receiveth; and he who seeketh findeth; and to him who knocketh, it shall be opened. Or who amongst you is the man who, if his son should ask for bread, would give him a stone? And if he should ask for a fish, would give him a serpent? Since then ye, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to those who ask him? Therefore, all things whatsoever ye wish that men should

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do to you, do ye even so to them: for this is the Law, and the prophets. (7. 1-12.)

10. Enter through the strait gate; because wide is the gate, and spacious is the way, which leadeth to destruction, and many are they who enter through it: because strait is the gate, and narrow is the way, which leadeth to life, and few are they who find it. Also beware of false prophets, who come to you in sheep's clothing, but are inwardly ravening wolves. By their fruits shall ye discern them. Do men gather grapes from thorns; or figs from thistles? So every good tree bringeth forth good fruit; but a bad tree bringeth forth evil fruit: a good tree can not bring forth evil fruit; neither can a bad tree bring forth good fruit. Every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits shall ye discern them. Not every one who saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he who doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out demons; and in thy name done many mighty works? And then will I openly declare to them, I never knew you: depart from me ye who work iniquity. (7. 13-23.)

11. Therefore whoever heareth these my sayings, and doeth them, I will liken him to a prudent man who built his house upon the rock. And the rain descended, and the floods came, and the winds blew, and rushed against that house, and it fell not: because it was founded upon the rock. And every one who heareth these my sayings, and doeth them not, shall be likened to a foolish man who built his house upon the sand. And the rain descended, and the floods came, and the winds blew; and struck upon that house, and it fell; and the ruin of it was great. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having power, and not as the Scribes. (7. 24-29.)

III. When he had descended from the mountain

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great multitudes followed him. And Behold, a leper came and worshipped him, saying, Lord, if thou wilt, thou canst cleanse me. And Jesus stretching forth his hand, touched him, saying, I will, be thou cleansed. And immediately the leprosy was purged away from him. And Jesus said to him, See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony to them. (8. 1-4.)

IV. Now as he entered^d into Capernaum a centurion came to him, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously afflicted: And Jesus said to him, I will come and heal him. And the centurion answering said, Lord, I am not worthy that thou shouldest enter under my roof: but only command it by a word,^e and my servant will be healed. For I also am a man under authority, having soldiers under me: and I say to one, Go; and he goeth: and to another, Come; and he cometh: and to my servant, Do this; and he doeth it. When Jesus had heard him, he marvelled, and said to those who followed, Verily I say to you, not even in Israel have I found so great faith. I say to you moreover, that many shall come from East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness: there shall be the weeping and the gnashing of the teeth. And Jesus said to the centurion, Go; and as thou hast believed, be it done for thee. And his servant was healed in that hour. (8. 5-13.)

V. And Jesus having come into Peter's house saw his mother in law lying down, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and waited on them. But in the evening people brought to him many demoniacs: and he cast out the spirits by word, and healed all who had any malady. In order that it might be fulfilled which was spoken

^d As Jesus entered.

^e A word.

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through Isaiah the prophet saying, Himself took our infirmities, and bare our sicknesses. (8. 14-17.)

VI. Jesus then seeing a great multitude around him, gave directions for going to the other side. And a certain scribe approaching said to him, Teacher, I will follow thee whithersoever thou goest. And Jesus said to him, The foxes have kennels, and the birds of the air, roosts: but the Son of Man hath not where he may lay his head. Also another of his disciples said to him, Lord, permit me first to go and bury my father. But Jesus said to him, Follow me; and leave the dead to bury their dead. And when he had entered into the vessel, his disciples followed him. And Lo, a great tempest arose in the sea, so that the vessel was covered with the waves: but he was asleep. And his disciples came and awoke him, saying, Lord, save us: we are perishing. And he said to them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea: and there was a great calm. And the men wondered, saying, What great one is this: that even the winds and the sea obey him? (8. 18-27.)

2. And when he had come to the other side, to the country of the Gergesenes, there met him two demoniacs coming out of the tombs, exceeding fierce, so that no one was able to pass by that way. And Lo, they cried out saying, What have we to do with thee, Jesus thou Son of God? Hast thou come hither to torment us before the time? Now far off from them was a herd of many swine feeding. And the demons besought him, saying, If thou cast us out, suffer us to go into the herd of swine. And he said to them, Go! They then came forth, and went into the herd of swine: and Behold, the whole herd of swine rushed down the precipice into the sea, and perished in the waters. Then those who kept them fled; and having gone into the city, they told every thing, and what had happened to the demoniacs. And Lo, the whole city went out to meet Jesus: and when they saw him, they besought him to depart from their coasts. (8. 28-34.)

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VII. And having entered the vessel, he passed over, and came to his own city. And Lo, they brought to him a paralytic lying on a bed: and Jesus seeing their faith, said to the paralytic, Son, Take comfort; thy sins are remitted thee. And Lo, certain of the Scribes said within themselves, This man blasphemeth. And Jesus perceiving their thoughts, said, Wherefore think ye evil in your hearts? For which is easier; to say, Thy sins are remitted thee? Or to say, Arise and walk? But that ye may know, that the Son of Man hath power on the earth to remit sins, (Then said he to the paralytic) Arise, take up thy bed, and go to thy house. And he arose, and went to his house. But when the multitude saw it, they marvelled, and glorified God who had given such power to men. (9. 1-8.)

VIII. And Jesus passing on thence saw a man, named Matthew, sitting at the Toll-office; and he said to him, Follow me: and he rose, and followed him. And it came to pass, as he was sitting at table in the house, that Lo, many publicans and sinners came, and sat down with Jesus and his disciples. And when the Pharisees saw this, they said to his disciples, Why eateth your Teacher with the publicans and sinners? But Jesus hearing this, said to them, Those who are well have no need of a physician; but those who are sick. But go, and learn what this meaneth, I desire mercy and not sacrifice; for I came not to call the righteous, but sinners, to repentance. (9. 9-13.)

IX. Then came to him John's disciples saying, Why do we, and the Pharisees, fast often; but thy disciples fast not? And Jesus said to them, Can the bride men mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them; and then will they fast. Moreover no man putteth a piece of unworn cloth upon an old garment; for the fulness of it taketh from the garment; and the rent is made worse. Neither do men put new wine into old bottles; if otherwise the bottles break, and the wine runneth out, and the bottles are marred: but they put

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new wine into new bottles, and both are preserved. (9. 14-17.)

X. Whilst he was speaking, these things to them, Lo, a certain ruler came, and worshipped him, saying, My daughter even now hath died: but come, and lay thine hand upon her, and she shall live. And Jesus rose and followed him; as did also his disciples. (9. 18, 19.)

2. And Lo, a woman who had had a flux of blood twelve years, came from behind him, and touched the fringe* of his garment. For she said within herself, If only I can touch his garment, I shall be healed. But Jesus turned himself, and beholding her, said, Take comfort daughter; thy faith hath healed thee. And the woman was healed from that hour. (9: 20-22.)

3. And when Jesus came into the ruler's house, and saw the minstrels, and the crowd, making lamentation, he said to them, Retire; for the damsel hath not died, but is asleep. And they laughed him to scorn. But when the crowd had been sent away, he entered in and took her by the hand: and the damsel arose. And the fame of this went forth into all that country. (9. 23-26.)

XI. And as Jesus passed on thence, two blind men followed him, crying out and saying, Have mercy on us Thou Son of David! And when he had come into the house, the blind men came to him; and Jesus said to them, Believe ye that I am able to do this? They said to him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done to you. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it. But they went out, and spread abroad his fame in all that country. (9. 27-31.)

2. And when they were departed, Lo, certain brought to him a dumb man possessed by a demon. And when the demon had been cast out, the dumb man spake. And the multitude marvelled, saying, Never was it so

* *Fringe.* It was one of the ordinances of the Law, that the Jews were to put a fringe to their upper garments. Numb. xv. 37-41.

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seen in Israel. The Pharisees however said, By the prince of the demons he casteth out the demons. (9. 32-34.)

XII. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity.⁸ And beholding the multitudes he was moved with compassion for them, because they were fatigued and scattered abroad, as sheep having no shepherd. Then said he to his disciples, The harvest indeed is great; but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. (9. 35-38.)

XIII. And having called to him his twelve disciples, he gave them power over unclean spirits so as to cast them out, and to heal every disease and every infirmity: Now the names of the twelve Apostles are these, The first* Simon called Peter, and Andrew his brother; James the Son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the Publican; James the Son of Alphaeus, and Lebbeus surnamed Thaddeus; Simon the Canaanite, and Judas Iscariot† who also betrayed him. (10. 1-4.)

2. These twelve Jesus sent forth, and commanded them, saying, Go not into any way of Gentiles, and enter not into any city of Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach saying, The kingdom of heaven hath come near. Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely ye have received, freely give. Provide not gold nor silver nor brass in your girdles; nor wallet for the journey; nor two tunics; nor shoes; nor staff: for the workman is worthy of his food. And into whatever city, or village, ye shall enter, inquire

⁸ Every infirmity among the people.

* *The first.* It is probable that this word was employed simply to distinguish Simon called Peter, from Simon the Canaanite; as is still frequently done where it is necessary to speak, or write, of several persons who have the same name.

† *Iscariot.* This name is supposed to have been used to designate Judas as a native, or an inhabitant, of Keriath a town of Judah.

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accurately, who in it is worthy: and there abide until ye shall go thence. And when ye enter into the house salute it. And if indeed the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whoever shall not receive you, nor hear your words, when ye go out of that house, or city, shake off the dust of your feet. Verily I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment, than for that city. (10. 5-15.)

3. Behold I send you forth as sheep in the midst of wolves: be ye therefore prudent as serpents, and harmless as doves. Beware however of men: for they will deliver you to councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings on my account, for a testimony to them and to the gentiles. But when they shall deliver you up, be not anxious about how, or what, ye shall speak: for in that hour shall be given to you what ye shall speak; because ye are not to speak, but the Spirit of your Father is to speak in you. Moreover the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against the parents, and put them to death. And ye shall be hated by all on account of my name: but he who shall endure to the end, he shall be saved. When therefore they shall persecute you in one city, flee into another; for verily I say to you, ye shall not have gone over the cities of Israel, until the Son of Man be come. The disciple is not above his teacher, nor the servant above his master: sufficient is it for the disciple that he become as his teacher, and the servant as his master; If they have surnamed^a the master of the house Beelzebub, how much rather the members of his household? Fear them not therefore: for there is nothing covered which shall not be revealed, or secret which shall not be known. What I say to you in darkness, speak ye in light; and what ye hear at the ear, preach on the

^a Called.

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roofs. And fear not those who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for three farthings?*. Yet one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered: fear not therefore; ye are of more importance than many sparrows. Every one therefore who shall acknowledge me before men, I also will acknowledge him before my Father who is in heaven. But whoever shall deny me before men, him will I also deny before my Father who is in heaven. Think not that I came to send peace upon the earth: I came not to send peace but a sword. For I came to set a man at variance with his father, and the daughter with her mother, and the daughter in law with her mother in law: and a man's foes shall be they of his own household. He who loveth father, or mother, more than me, is not worthy of me; and he who loveth son, or daughter, more than me, is not worthy of me: and he who taketh not his cross and followeth after me, is not worthy of me. He who hath preserved his life, shall lose it: and he who hath lost his life for my sake, shall preserve it. He who receiveth you, receiveth me: and he who receiveth me, receiveth him who sent me. He who receiveth a prophet, in the name of a prophet, shall receive a prophet's reward: and he who receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And he who shall give to drink to one of these little ones, a cup of cold water only in the name of a disciple, verily I say to you, he shall in no wise lose his reward. And it came to pass when Jesus had made an end of directing his twelve disciples, he departed thence to teach and to preach in their cities. (10. 16-42. 11. 1.)

XIV. Now John having heard in the prison the works of the Anointed, sent two of his disciples to say to him, **Art thou he who was to come, or look we for another?**

* *Three farthings.* The Greek word stands for *assarius*, the name of a Roman coin equivalent to about three farthings.

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And Jesus answering, said to them, Go, and relate to John the things which ye hear and see; The blind receive sight, and the lame walk; the lepers are cleansed; and the deaf hear; the dead are raised, and the poor have the gospel preached to them: yea, and blessed is he whosoever shall not stumble at me (11. 2-6.)

2. But when they had departed, Jesus began to say to the people concerning John, What went ye out into the wilderness to see? A reed shaken by the wind? But what went ye out to see? A man clothed in delicate raiment? Lo, they who wear delicate raiment are in kings' houses. But what went ye out to see? A prophet? Yea, I say to you; and more than a prophet. For this is he concerning whom it is written, Lo, I send my messenger before thy face, who shall prepare thy way before thee. Verily I say to you, amongst those born of women there hath not been raised up a greater than John the Baptist: notwithstanding the least in the kingdom of heaven is greater than he. Also from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the Prophets and the Law prophesied until John: and if ye are willing to receive it, this is Elijah who was about to come. He who hath ears to hear let him hear. (11. 7-15.)

3. But to what shall I liken this generation? It is like children sitting in the market place and calling to their fellows, and saying, We have piped to you, and ye have not danced: we have made lamentation to you, and ye have not stricken your breasts. For John came neither eating nor drinking; and they say, He hath a demon. The Son of Man came eating and drinking; and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners. Yet wisdom hath been acknowledged just by her children. (11. 16-19.)

XV. Then began he to upbraid the cities in which had been done the most of his mighty works, because they had not repented. Woe unto thee Chorazin, woe

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unto thee Bethsaida ; because if the mighty works which have been done in you, had been done in Tyre and Sidon, long ago would they have repented in sackcloth and ashes. Moreover I say to you, it shall be more tolerable for Tyre and Sidon in the Day of Judgment, than for you. And thou Capernaum who hast exalted thyself to Heaven, thou shalt be brought down to Ilades ; because if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. Moreover I say to you, that it shall be more tolerable for the land of Sodom in the Day of Judgment, than for thee. (11. 20-24.)

2. At that time Jesus answering said, I give praise to thee, O Father, Lord of heaven and earth ; because thou hast hidden these things from the wise and knowing, and hast revealed them to babes : yea, Father ; because such hath been thy good pleasure. All things have been delivered to me by my Father : and no one knoweth the Son, except the Father ; neither knoweth any one the Father, except the Son, and he to whom the Son willeth to reveal him. Come unto me all ye who are weary and burdened, and I will give you rest. Take my yoke upon you, and learn from me ; for I am meek and lowly in heart : so shall ye find rest unto your souls. For my yoke is profitable, and my burden light. (11. 25-30.)

XVI. At that time Jesus went on the sabbath-day through the corn-fields ; and his disciples were hungry, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said to him, Behold, thy disciples do what it is not lawful to do on a sabbath. And he said to them, Have ye not read what David did when he was hungry, and those who were with him ? How he entered into the house of God, and ate the show-bread, which it was not lawful for him to eat, nor for those who were with him, but for the priests only ? Or, have ye not read in the Law, that on the sabbath days the priests in the temple profane the sabbath, and are blameless ? But I say to you, that a greater than

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the temple is here. Moreover, if ye had known what meaneth, I desire mercy and not sacrifice, ye would not have condemned the guiltless : for the Son of Man is Lord even of the Sabbath. (12. 1-8.)

XVII. And having departed thence he came to their synagogue : and Lo, a man was there who had a withered hand. And they asked him, saying, Is it lawful to heal on a sabbath-day ? that they might accuse him. Then he said to them, Which of you shall be the man, who shall have one sheep, and if it fall into a pit on a sabbath day, will not lay hold of it and lift it out ? By how much then is a man of more importance than a sheep ? So that it is lawful to do well on the sabbath days. Then he said to the man, Stretch forth thine hand ; and he stretched it forth ; and it was restored whole as the other. On this the pharisees went out and took counsel against him, in order that they might destroy him. (12. 9-14.)

XVIII. But when Jesus knew it he departed thence : and great multitudes followed him, and he healed them all. And he strictly charged them, that they should not make him known : that it might be fulfilled which was spoken through Isaiah the prophet saying, Behold, my servant, whom I have chosen ; my Beloved, in whom my soul hath delighted : I will put my spirit upon him, and he shall announce judgment to the Gentiles. He will not strive, nor cry ; neither shall any one hear his voice in the streets. A bruised reed will he not break, and smoking flax will he not quench, until he shall have sent forth judgment unto victory. And in his name shall the Gentiles trust. (12. 15-21.)

XIX. Then was brought to him a demoniac, blind and dumb ; and he healed him, so that the blind and dumb both spake and saw. And all the people were astonished, and said, Is not this the Son of David ? But the Pharisees having heard that, said, This man casteth not out the demons, but by Beelzebub prince of the demons. Then Jesus having perceived their thoughts, said to them, Every kingdom divided against itself is

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brought to desolation : and every city, or house, divided against itself shall not stand. So if Satan casteth out Satan, he hath been divided against himself : how then shall his kingdom stand ? And if I by Beelzebub cast out the demons, by whom do your sons cast them out ? With respect to this they shall be your judges. But if I by God's Spirit cast out the demons, then indeed hath the kingdom of God come upon you. Or how can any one enter into a strong man's house, and make spoil of his goods, unless he first bind the strong man ? Then indeed he will spoil his house. He who is not with me, is against me ; and he who gathereth not with me, scattereth. Wherefore I say to you, all sin and blasphemy shall be forgiven to men ; but the blasphemy of the Spirit shall not be forgiven to men. And he who shall speak a word against the Son of Man, it shall be forgiven him ; but he who shall speak against the Holy Spirit, it shall not be forgiven him, either in this aion, or in that which is to come. Either make the tree good, and its fruit good ; or make the tree bad, and its fruit bad : for the tree is known by its fruit. Brood of vipers ; how can ye who are evil speak good things ? For out of the abundance of the heart the mouth speaketh. The good man, out of the good treasure of his heart, bringeth forth good things ; and the evil man, out of the evil treasure, bringeth forth evil things. Moreover I say to you, that every idle word which men shall speak, they shall give account concerning it in the Day of Judgment. For by thy words shalt thou be justified ; and by thy words shalt thou be condemned. (12. 22-37.)

2. Then certain of the Scribes and Pharisees answered saying, Teacher, we desire to see a sign from thee. But he answering said to them, An evil and adulterous generation requireth a sign ; yet no sign shall be given to it, except the sign of Jonah the prophet : for like as Jonah was three days and three nights in the belly of the fish, so the Son of Man shall be three days and three nights in the heart of the earth. The men of

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Nineveh shall arise at the Judgment with this generation, and shall condemn it : because they repented at the preaching of Jonah ; and Lo, more than Jonah is here. The Queen of the South shall arise at the Judgment with this generation, and shall condemn it : because she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and Lo, more than Solomon is here. Moreover, when the unclean spirit hath gone out from a man, it goeth through dry places seeking rest and findeth it not. Then it saith, I will return to my house, whence I came forth. And having come, it findeth it unoccupied, swept, and set in order. Then goeth it, and taketh with it seven other spirits more wicked than itself ; and having entered in, they dwell there : and the last state of that man becometh worse than the first. Thus shall it be also to this wicked generation. (12. 38-45.)

3. But whilst he was speaking to the multitude, Lo, his mother and his brethren were standing without, desiring to speak to him. And some one said to him, Lo, thy mother and thy brethren stand without, desiring to speak to thee. But he answering said to him who spake to him, Who is my mother, and who are my brethren ? And stretching forth his hand towards his disciples, he said, Behold, my mother and my brethren : for whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother. (12. 46-50.)

XX. On that day also Jesus went out of the house, and sat near the sea. And a great multitude was gathered together unto him, so that he went into the vessel and sat ; and all the multitude stood upon the shore. And he spake to them many things in parables, saying, Lo, a Sower went forth to sow : and as he sowed some seeds indeed fell by the way-side, and the birds came and devoured them. But others fell on rocky ground, where they had not much earth ; and they sprang up quickly, because they had not depth of earth : but when the sun was up they were scorched ; and

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because they had not root they withered. And others fell amongst thorns; and the thorns grew up and choked them. But others fell on good ground; and they yielded fruit; one a hundred fold, another sixty, and another thirty. He who hath ears to hear let him hear. (13. 1-9.)

2. And his disciples drawing near said to him, Why speakest thou to them in parables? He then answering said to them, Because to you is granted to know the mysteries of the kingdom of heaven, but to them it is not granted: for whosoever hath, to him shall be given, and he shall be made to abound; but whosoever hath not, even what he hath shall be taken from him. On this account I speak to them in parables; because seeing they see not, and hearing they hear not nor understand. And in them is fulfilled the prophecy of Isaiah which saith; By hearing ye shall hear, yet shall not understand: and seeing ye shall see, yet shall not perceive. For the heart of this people hath become gross, and with their ears they have heard heavily, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand in their hearts, and turn to me, and I should heal them. But blessed are your eyes, because they see; and your ears, because they hear: for verily I say to you, that many prophets and righteous men have desired to see the things which ye see, yet have not seen them; and to hear the things which ye hear, yet have not heard them. Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, the wicked one cometh and snatcheth away what was sown in his heart: this is what was sown by the way side. But what was sown upon rocky ground is he who heareth the word, and immediately with joy receiveth it: he hath not root however in himself, but is of short duration; and when affliction or persecution cometh on account of the word, he immediately stumbleth. Also what was sown amongst thorns is he who heareth the word: and the care of this aion, and the

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deceitfulness of riches, choke the word, and it becometh unfruitful. But what was sown on good ground is he who heareth the word, and understandeth it; who also beareth fruit, and yieldeth it; one a hundred fold, another sixty, and another, thirty. (13. 10-23.)

3. Another parable proposed he to them, saying, The kingdom of heaven has been like to a man sowing good seed in his field. But whilst men were sleeping, his enemy came, and sowed darnel amongst the wheat, and departed. But when the blade had sprung up, and brought forth fruit, then appeared also the darnel. So the servants of the householder drew near and said to him, Sir, didst not thou sow good seed in thy field? Whence then hath it darnel?ⁱ And he said to them, An enemy hath done this. The servants then said to him, Willest thou therefore that we should go, and gather it? And he said, No; lest in gathering the darnel, ye should root up the wheat together with it. Leave both to grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye first the darnel, and bind it in bundles to burn it: but bring the wheat into my barn. Another parable proposed he to them, saying, The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field: which is indeed smaller than all the seeds; but when it hath grown, it is greater than the herbs, and becometh a tree, so that the birds of the air come, and roost in its branches. Another parable spake he to them; The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things spake Jesus to the multitude in parables; and without a parable he spake not to them: in order that it might be fulfilled which was spoken through the prophet saying, I will open my mouth in parables; I will give forth things hidden since the foundation of the world. (13. 24-35.)

4. Then Jesus having dismissed the multitude, went into the house: and his disciples came to him, saying,

ⁱ The darnel.

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Explain to us the parable of the darnel of the field. He then answered and said to them, He who sowed the good seed is the Son of Man: the field is the world: the good seed are the children of the kingdom: the darnel are the children of the wicked one: the enemy who sowed it is the Devil: the harvest is the end of the aion: the reapers are the angels. Therefore as the darnel is gathered and burned in the fire, so shall it be at the end of this aion. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all the stumbling blocks, and those who do iniquity: and they shall cast them into the furnace of fire: there shall be the weeping and the gnashing of the teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He who hath ears to hear let him hear. (13. 36-43.)

5. Again, the kingdom of heaven is like treasure hid in a field, which a man having found concealed, and from joy on account of it went away, and sold all he had, and bought that field. Again, the kingdom of heaven is like a merchantman seeking fine pearls: who having found one pearl of great price, went away, sold all he had, and bought it. Again, the kingdom of heaven is like a net which had been cast into the sea, and had gathered of every kind; which, when it was full, they drew up on the shore; and having sat down, they gathered the good into vessels, but cast the bad away. Thus shall it be at the end of the aion: the angels shall come forth, and shall separate the wicked from amongst the just; and they shall cast them into the furnace of fire: there shall be the weeping and the gnashing of the teeth. (13. 44-50.)

6. Jesus said to them, Have ye understood all these things? They said to him, Yea, Lord. Then said he to them, Therefore every Scribe made a disciple for the kingdom of heaven, is like a householder who bringeth out of his treasure things new and old. And it came to pass when Jesus had finished these parables, he departed thence. (13. 51-53.)

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XXI. And having come into his own country he taught them in their synagogue; so that they were astonished, and said, Whence hath this man this wisdom, and these mighty powers? Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James and Joses and Simon and Judas? And his sisters, are they not all with us? Whence then hath he all these things? So they took offence at him. But Jesus said to them, A prophet is not without honour, except in his own country, and in his own house. And he wrought not many mighty works there because of their unbelief. (13. 54-58.)

XXII. At that time Herod the tetrarch heard of the fame of Jesus. And he said to his servants, This is John the Baptist: he hath been raised from the dead; and for this reason the mighty powers are operating in him. For Herod having seized John, had bound him, and put him in prison, on account of Herodias the wife of his brother Philip. Because John said to him, It is not lawful for thee to have her. And when he was willing to put him to death, he was afraid of the people, because they esteemed him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced in the midst of the assembly, and pleased Herod. On which he promised with an oath to give her whatsoever she should ask. And she having been already instigated by her mother, said, Give me here on a charger the head of John the Baptist. And the king was grieved: yet on account of the oath, and those who were at table with him, he commanded it to be given to her. And he sent and beheaded John in the prison. And his head was brought upon a charger, and given to the damsel; and she carried it to her mother. And his disciples came and took up the body, and buried it: and they went and told Jesus. And when Jesus heard it, he departed thence by ship to a desert place privately. And many people having heard thereof followed him by land from the cities. (14. 1-13.)

XXIII. And when Jesus had come forth, he saw a

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great multitude; and he was moved with compassion towards them, and healed their sick. (14. 14.)

2. But when it was evening his disciples came to him, saying, This is a desert place, and the hour is already gone by: send away the people, that they may go into the villages, and buy themselves food. Jesus then said to them, They need not go away: give ye them to eat. And they said to him, We have here but five loaves, and two fishes. And he said, Bring them hither to me. And having commanded the people to sit down on the grass, and taken the five loaves and the two fishes, he looked up towards heaven, and blessed them: and having broken them, he delivered the food to the disciples, and the disciples to the people. And they did all eat, and were satisfied: and they took away what remained of fragments, twelve baskets full. And those who had eaten were about five thousand men, besides women and children. (14. 15-21.)

XXIV. And immediately Jesus constrained his disciples to enter the vessel, and go before him to the other side, whilst he should send away the people. And having sent away the people, he ascended the mountain privately to pray. So when the evening came he was there alone. But the vessel was already in the midst of the sea, tossed by the waves; for the wind was contrary. And in the fourth watch* of the night Jesus went to them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a phantom: and they cried out from fear. But immediately Jesus spake to them, saying, Take courage;

* The Jews reckoned the day of twenty-four hours from sun-set to sun-set; or, as we should say, from six o'clock in one evening to the like point in the next: and they divided it into two equal parts called night and day, and named the hours in each part first, second, third, &c. according to the number in each. At this period of their history they, as well as the Romans, divided the night into four watches, of three hours each, which sometimes were called respectively, first, second, third, and fourth; and sometimes were designated by the terms, evening, midnight, cockcrowing, and morning. The term *evening* was also used by them, as above, to signify the time which we commonly mean by *afternoon*.

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it is I, be not afraid. Peter then answered him and said, Lord, if it be thou, bid me come to thee upon the waters. And he said, Come. And Peter having descended from the vessel, walked upon the waters to go to Jesus. But perceiving the wind to be violent, he was afraid: and beginning to sink, he cried out saying, Lord, save me. Immediately therefore Jesus stretching forth his hand laid hold of him, and said to him, O thou of little faith; wherefore hast thou doubted? And when they had entered the vessel, the wind ceased. Then those who were in the vessel came and worshipped him, saying, Truly thou art Son of God. (14. 22-33.)

2. And having passed over they came to the land of Gennesaret. And the men of that place having recognised him, sent into all the surrounding country: and they brought unto him all who had any malady, and besought him that only they might touch the fringe of his garment; and as many as touched were made whole. (14. 34-36.)

XXV. Then came to Jesus the Scribes and Pharisees of Jerusalem, saying, Why transgress thy disciples the tradition of the elders? For they wash not their hands when they eat bread. But he answering said to them, Why also transgress ye the commandment of God by your tradition? For God commanded saying, Honour thy father and thy mother; and also, He who speaketh evil against father or mother, let him be put to death. But ye say, He who shall have said to his father or mother, It is an offering, that by which thou mightest have received help from me; even he must not honour his father, or his mother. And thus have ye disauthorized the commandment of God by your tradition. Ye hypocrites; well hath Isaiah prophesied concerning you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. In vain however do they worship me, teaching for doctrines the commandments of men. (15. 1-9.)

2. And having called the people to him, he said to

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them, Hear and understand : not that which entereth into the mouth defileth the man ; but that which goeth out of the mouth, this defileth the man. Then his disciples approaching, said to him, Knowest thou that the Pharisees, on hearing that saying, took offence ? But he answering said, Every plant which my heavenly Father hath not planted shall be rooted out. Let them alone : they are blind leaders of the blind : but if the blind lead the blind, both shall fall into the ditch. Peter then answered and said to him, Explain to us this parable. And Jesus said, Are ye also still without understanding ? Perceive ye not yet, that all which entereth into the mouth, passeth into the belly, and is cast out into the draught ? But the things which go out of the mouth come forth from the heart ; and those defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies : these are the things which defile the man : but to eat with unwashen hands defileth not the man. (15. 10-20.)

XXVI. And Jesus having departed thence withdrew into the parts of Tyre and Sidon. And Lo, a Canaanite woman who came from those coasts, cried out to him, saying, Have mercy on me, O Lord, Thou Son of David ; my daughter is grievously possessed by a demon. But he answered her not a word. And his disciples came and besought him, saying, Send her away ; because she crieth after us. But he answering said, I am not sent but to the lost sheep of the house of Israel. She then came and worshipped him, saying, Lord, help me. But he answering said, It is not right to take the children's bread, and to cast it to the dogs. She then said, Yea, Lord : for even the dogs eat of the crumbs which fall from their masters' table. Then answered Jesus and said to her, O woman, great is thy faith : be it done for thee as thou desirest. And her daughter was healed from that hour. (15. 21-28.)

XXVII. And Jesus having passed on thence came near the sea of Galilee ; and having ascended the moun-

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tain, he sat there. And a great multitude came to him having with them, lame, blind, dumb, maimed, and many others: and they laid them at the feet of Jesus; and he healed them. So that the multitudes marvelled when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing; and they glorified the God of Israel. (Ch. 15. 29-31.)

2. Then Jesus having called to him his disciples, said, I have compassion on the multitude, because they have already been with me three days, and they have not any thing to eat; and I am not willing to send them away fasting, lest they should faint by the way. And his disciples said to him, Whence could we have in the wilderness so much bread as to satisfy so great a multitude? And Jesus said to them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground. And having taken the seven loaves and the fishes, and given thanks, he brake them, and delivered them to his disciples; and the disciples to the multitude. And they did all eat and were satisfied: and they took up what remained of the fragments, seven baskets full. And those who had eaten were four thousand men, besides women and children. And having sent away the multitude, he took ship, and came to the coasts of Magdala. (15. 32-39.)

XXVIII. And the Pharisees, and Sadducees, came to him, and tempting him, asked him to shew them a sign from heaven. But he answering said to them, At eventide ye say, It will be fair weather; for the sky is red. And in the morning, It will be bad weather to-day; for the sky is red and lowering. Ye hypocrites: ye know how to distinguish the appearances of the sky indeed; and can ye not distinguish the signs of the times? An evil and adulterous generation requireth a sign; yet no sign shall be given to it, except the sign of the prophet Jonah. And having left them he departed. (16. 1-4.)

XXIX. And his disciples having come to the other side, had forgotten to take bread. Jesus then said to

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them, Take heed and beware of the leaven of the Pharisees and Sadducees. Then they reasoned amongst themselves, saying, It is because we have not taken bread. But Jesus knowing it, said to them, O ye of little faith: why reason ye amongst yourselves, because ye have not taken bread? Do ye not yet understand? Neither remember ye the five loaves of the five thousand, and how many baskets ye took up? Nor the seven loaves of the four thousand, and how many baskets ye took up? How understand ye not, that not on account of bread I told you to beware of the leaven of the Pharisees and Sadducees? Then they understood, that he had not told them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. (16. 5-12.)

XXX. When Jesus had come into the parts of Casarea Philippi, he asked his disciples, saying, Who say men, that I the Son of Man am? They then said, Some indeed, John the Baptist: and others, Elijah: and again others, Jeremiah, or one of the prophets. He said to them, And ye; who say ye, that I am? Then Simon Peter answering said, Thou art the Anointed, the Son of the living God. And Jesus answering said to him, Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed this to thee, but my Father who is in heaven. Also I say to thee, that thou art Peter, and on this rock I will build my Church; and the gates of Hades shall not prevail against it. And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples, that they should tell no one, that he was the Anointed. (16. 13-20.)

2. From that time began Jesus to declare to his disciples, that it behoved him to go to Jerusalem; and to suffer many things from the Elders and Chief Priests and Scribes, and to be put to death, and on the third

* Jesus the Anointed.

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day to be raised again. Then Peter having taken him aside, began to find fault with him, saying, Be it far from thee, Lord ; this shall not happen to thee. But he turning said to Peter, Get thee behind me Satan ; thou art a stumbling block to me : because thou art not on the side of God, but on the side of men. (16. 21—23.)

3. Then Jesus said to his disciples, If any one is willing to come after me, let him deny himself, and take up his cross, and follow me. For he who willeth to preserve his life shall lose it : but he who shall lose his life for my sake, shall preserve it. For what would a man be profited, if he should gain the whole world, and lose his life ? Or what shall a man give as a ransom for his life ? For the Son of Man is about to come in the glory of his Father, with his angels : and then will he render to every man according to his works. Verily I say to you, there are some of those standing here who shall not taste death, until they have seen the Son of Man coming in his kingdom. (16. 24-28.)

XXXI. And after six days Jesus took with him Peter, and James, and John his brother, and led them up into a high mountain privately. And he was transfigured before them, and his face shone as the sun : moreover his garments became white as the light. And Lo, there appeared to them Moses and Elijah talking with him. Then answered Peter and said to Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elijah. As he was yet speaking, Lo, a bright cloud overshadowed them : and Lo, a voice out of the cloud said, This is my Son, the Beloved, in whom I am well pleased : hear him. And when the disciples heard it, they fell on their faces, and were greatly terrified. And Jesus coming to them touched them, and said, Arise, and be not afraid. They then having lifted up their eyes, saw no one except Jesus only. (17. 1-8.)

2. And as they came down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of Man hath risen from the dead. And

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his disciples asked him, saying, Why then say the Scribes that Elijah must first come? Then Jesus answered and said to them, Elijah indeed should first come, and restore all things. But I say to you, that Elijah hath come already, and they knew him not, but have done to him whatsoever they willed. Thus also is the Son of Man about to suffer from them. Then understood the disciples, that he had spoken to them concerning John the Baptist. (17. 9-13.)

XXXII. And when they had come to the multitude, a man came to him, kneeling down to him and saying, Lord, have mercy on my son; because he is lunatic, and suffers grievously: for often he falleth into the fire, and often into the water. And I brought him to thy disciples, and they were not able to heal him. Then Jesus answered and said, O unbelieving and perverted generation: how long shall I be with you? How long shall I bear with you? Bring ye him hither to me. And Jesus rebuked him, and the demon came out from him; and the boy was healed from that hour. Then the disciples came to Jesus privately and said, Why were we not able to cast it out? And Jesus said to them, On account of your unbelief: for verily I say to you, if ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible to you. This kind however goeth not out, except through prayer and fasting. (17. 14-21.)

2: And whilst they abode in Galilee Jesus said to them, The Son of Man is about to be betrayed into the hands of men: and they shall kill him; and the third day he shall be raised again. And they were exceedingly grieved. (17. 22, 23.)

XXXIII. And when they had come to Capernaum, those who collected the didrachmons came to Peter, and said, Doth not your Teacher pay the didrachmons? He said, Yes. And when he had come into the house, Jesus anticipated him, saying, How seemeth it to thee, Simon? The kings of the earth from whom receive they

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custom, or tax? From their own children, or from strangers? Peter said to him, From strangers. Jesus said to him, Then indeed are the children free. Nevertheless, that we may not offend them, go to the sea, cast in a hook, and take the fish which first cometh up; and having opened his mouth thou shalt find a stater;* take that, and give it to them for me and thee. (17: 24-27.)

XXXIV. At that time the disciples came to Jesús, saying, Who then is greatest in the kingdom of heaven? And Jesús having called to him a little child, set it in the midst of them, and said, Verily I say to you, unless ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And he who shall receive one such little child in my name, receiveth me: but he who shall cause to stumble one of these little ones who believe in me, it would be better for him that a mill-stone should be hanged upon his neck, and that he should be drowned in the depth of the sea. Wo to the world by reason of stumbling blocks: for it must needs be that stumbling blocks come; but wo to that man through whom the stumbling block cometh. If then thy hand, or thy foot, cause thee to stumble, cut them off, and cast them from thee: it is good for thee to enter into life lame, or maimed, rather than having two hands, or two feet, to be cast into the aërial fire. And if thine eye cause thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life having one eye, rather than having two eyes to be cast into hell. Take heed that ye despise not one of these little ones: for I say to you, that their angels in heaven always behold the face of my Father who is in heaven. For the Son of Man hath come to save what hath been lost. How seemeth it to you? If any man hath a hundred sheep, and one of them have gone astray, doth

* *Didrachmon and Stater* are copies of the corresponding Greek words; the first of which signified two Attic drachmas, and was equivalent to about 1s. 3d.; the other an Attic silver coin equivalent to four drachmas, and consequently to about 2s. 6d.

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he not leave the ninety and nine, and going upon the mountains seek that which hath gone astray? And if it happen to him to find it, verily I say to you, that he rejoiceth more over it, than over the ninety and nine which had not gone astray. So it is not the will of your Father who is in heaven, that one of these little ones should perish. (18. 1-14.)

2. If then thy brother shall trespass against thee, go and reprove him between thee and him alone : if he shall hearken to thee, thou hast gained thy brother. But if he shall not hearken to thee, take with thee one or two more ; that in the mouth of two, or three, witnesses every word may be established. But if he shall disregard them, tell it to the church : and if he shall disregard the church, let him be to thee as the heathen and the publican. Verily I say to you, whatsoever things ye shall bind on earth shall be bound in heaven, and whatsoever things ye shall loose on earth shall be loosed in heaven. Again I say to you, that if two of you shall agree upon earth concerning any matter for which they shall ask, it shall be done for them by my Father who is in heaven. For where two, or three, are gathered together in my name, there am I in the midst of them. (18. 15-20.)

3. Then Peter came to him and said, Lord, how oft shall my brother trespass against me, and I forgive him? Till seven times? Jesus said to him, I say not to thee, till seven times, but till seventy times seven. Wherefore the kingdom of heaven may be likened to a king who willed to settle accounts with his servants. And when he had begun to reckon, one was brought to him who was a debtor of ten thousand talents.* But as he had nothing with which to pay, his Master commanded him to be sold, and his wife, and his children, and all that he had ; and that payment should be made. The servant then fell down and did him homage, saying, Master, have patience with me, and I will pay thee all. Then

* *Talents.* Some compute the talent of silver at £137. 16s.; that of gold at £2033. 16s.

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the master of that servant being moved with compassion, released him, and remitted him the debt. But that servant having gone out, found one of his fellow-servants who owed him a hundred denaries;* and having laid hold of him, he took him by the throat, saying, Pay me what thou owest. Then his fellow-servant falling down at his feet, besought him, saying, Have patience with me; and I will pay thee all. He however would not; but went and cast him into prison, till he should pay what was due. So when his fellow-servants had seen what had been done, they were much grieved; and they came and told their master all that had been done. Then his master having called him, said to him, Thou wicked servant, I remitted thee all that debt, because thou besoughtest me: oughtest thou also to have had mercy on thy fellow-servant, even as I had mercy on thee? And his master was angry, and delivered him to the tormentors, until he should pay all that was due to him. So also shall my heavenly Father do to you, unless from your hearts ye forgive every one his brother their trespasses. (18. 21-35.)

XXXV. And it came to pass when Jesus had finished these sayings, that he departed from Galilee, and came to the borders of Judea, beyond the Jordan. And great multitudes followed him, and he healed them there. And the Pharisees came to him, tempting him, and saying to him, Is it lawful for a man to put away his wife for every cause? But he answering said to them, Have ye not read, that he who made them at the beginning, made them male and female, and said? For this cause shall a man leave father and mother, and shall be joined to his wife; and the two shall be one flesh? So that they are no longer two, but one flesh? What therefore God hath joined together, let not man put asunder. They said to him, Why then did Moses command to give a writing of divorcement, and to put her away? He said

* *Denary*, like the Greek word *δηνάριον*, stands for *denarius*, the name of a Roman coin which contained ten of a lower denomination called *ass*, and was equivalent to about 7d.

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to them, Because Moses, on account of the hardness of your hearts, permitted you to put away your wives. From the beginning however it was not so: and I say to you, that whoever shall put away his wife, except for fornication, and marry another, committeth adultery; and he who marrieth a divorced woman committeth adultery. His disciples said to him, If thus be the condition of the man with his wife, it is not good to marry. He then said to them, Not all are capable for this saying, but those to whom it hath been granted. For there are eunuchs, who from their mother's womb were born so: and there are eunuchs, who were made eunuchs by men: and there are eunuchs, who have made themselves eunuchs for the sake of the kingdom of heaven. He who can be capable, let him be capable. (19. 1-12.)

2. Then were brought to him little children, that he might put his hands on them, and pray: the disciples however rebuked them. But Jesus said, Leave the little children, and hinder them not from coming to me: for of such is the kingdom of heaven. And having put his hands on them, he departed thence. (19. 13-15.)

XXXVI. And Lo, one drew near and said to him, Good Teacher, what good thing shall I do, that I may obtain aionial life? He then said to him, Why callest thou me good? None is good but one, God. But if thou desirest to enter into that life, keep the commandments. He said to him, Which? And Jesus said, Thou shalt not kill: thou shalt not commit adultery: thou shalt not steal: thou shalt not bear false witness: honour thy father and thy mother: and thou shalt love thy neighbour as thyself. The young man said to him, All these things have I observed from my youth: what lack I yet? Jesus said to him, If thou desirest to be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. But when the young man had heard this saying, he went away sorrowful: for he had many possessions. Jesus then said to his disciples, Verily I say to you, that with difficulty shall a rich man enter into

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the kingdom of heaven. And again I say to you, an easier thing is it, that a camel should pass through the eye of a needle,* than that a rich man should enter into the kingdom of God. But when his disciples heard this, they were exceedingly astonished, saying, Who then can be saved? But Jesus looking on them, said to them, With men this is impossible; but with God all things are possible. (19. 16-26.)

2. Then Peter answering said to him, Lo, we have left all things, and have followed thee: what therefore shall we have? And Jesus said to them, Verily I say to you, that ye who have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel. And every one who hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit aional life. But many last shall be first; and first last. For the kingdom of heaven is like a householder who went out early in the morning† to hire labourers for his vineyard. And having agreed with the labourers for a denary a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing unemployed in the market-place. And he said to them, Go ye also into the vineyard; and what is right I will give you. They therefore went. Again he went out about the sixth, and ninth hour, and did likewise.

* *Eye of a needle.* It is well known that camels kneel down to receive their burdens; and it is said, that they are also trained to pass on their knees through low doors and openings. In the proverbs of *the mote and the beam*, and *the gnat and the camel*, we have other examples in which the comparison is pushed to the extreme, in order to make the difference more apparent: and here, as well as in the proverb of *the wolf in sheep's clothing*, and in other like instances, we see, that our Lord was not averse to use these popular and striking similies.

† *Early in the morning* here signifies the first hour of the day, which began at the point which we call six o'clock: and as all the other hours were numbered in succession, the other times at which the householder went out, corresponded to those which we call nine o'clock in the morning, noon, and three o'clock and five o'clock in the afternoon.

Moreover about the eleventh hour he went out, and found others standing unemployed, and said to them, Why have ye stood here all the day unemployed? They said to him, Because no man hath hired us. He said to them, Go ye also into the vineyard; and what is right ye shall receive. So when the evening was come, the owner of the vineyard said to his steward, Call the labourers and pay them their wages, beginning from the last to the first. And those of the eleventh hour having come, they received every man a denary. But when the first came, they thought that they should receive more; and they also received every man a denary. But when they had received it, they murmured against the householder, saying, These last have wrought one hour; and thou hast made them equal to us, who have borne the burden of the day, and the heat. Then he answered and said to one of them, Friend, I wrong thee not; didst thou not agree with me for a denary? Take what is thine, and go: but I choose to give to this last, even as to thee. Is it not lawful for me to do what I will with my own? Or is thine eye evil because I am good? Thus the last shall be first, and the first last: for many are called, but few chosen. (19, 27-30. 20, 1-16.)

XXXVII. And Jesus going up to Jerusalem took the twelve disciples to him privately in the way, and said to them, Lo, we are going up to Jerusalem, and the Son of Man shall be delivered to the Chief Priests and Scribes; and they shall condemn him to death, and deliver him to the gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again. (20, 17-19.)

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and asking some-what of him. And he said to her, What desirest thou? She said to him, Promise that these my two sons shall sit, one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask: are ye able to drink of the cup of which I am about to drink, and to be baptized with

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the baptism with which I am baptized? They said to him, We are able. And he said to them, Ye shall indeed drink of my cup, and be baptized with the baptism with which I am baptized: but to sit on my right hand and on my left, is not mine to give, except to those for whom it hath been prepared by my Father. And when the ten had heard it, they were angry on account of the two brethren. But Jesus having called them to him, said, Ye know that the rulers of the gentiles make themselves lords over them, and their great ones exercise arbitrary authority upon them. It shall not however be so amongst you: but whosoever willeth to become great amongst you, let him be your servant; and whosoever willeth to become chief amongst you, let him be your slave. As indeed the Son of Man came not to be served, but to serve; and to give his life a ransom for many. (20. 20-28.)

XXXVIII. And as they went out of Jericho, a great multitude followed him. And Lo, two blind men who were sitting near the road, having heard that Jesus was passing by, cried out saying, Have mercy on us, O Lord, thou Son of David. The multitude however rebuked them, that they might be silent. But they cried out the more, saying, Have mercy on us, O Lord, Thou Son of David. And Jesus standing still, called them, and said, What desire ye that I should do for you? They said to him, Lord, that our eyes may be opened. Jesus then being moved with compassion, touched their eyes: and immediately their eyes received sight; and they followed him. (20. 29-34.)

XXXIX. And when they drew near to Jerusalem, and had come to Bethfage, to the mount of Olives, then Jesus sent two disciples, saying to them, Go into the village over against you, and immediately ye shall find an ass tied, and a colt with her loose; and bring them to me. And if any one shall say aught to you, ye shall say, That the Lord hath need of them: and instantly he will send them. Now all this was done, in order that it might be fulfilled which was spoken through

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the prophet saying, Tell ye the daughter of Zion, Lo, thy King cometh to thee, meek, and seated on an ass, even a colt the foal of a beast subject to the yoke. (21. 1-5.)

2. The disciples then, having gone and done as Jesus had commanded them, brought the ass and the colt; and they put thereon their garments, and he seated himself upon them. And a very great multitude spread their garments on the road: others also cut down branches from the trees, and strewed them on the road. And the crowds which went before, and those which followed, shouted saying, Hosanna to the Son of David: blessed be he who cometh in the name of the Lord: Hosanna in the highest. And when he had entered into Jerusalem the whole city was moved, saying, Who is this? And the multitude answered, This is Jesus the prophet; he of Nazareth of Galilee. (21. 6-11.)

3. And Jesus entered into the temple of God, and drove out all those who were selling, and buying, in the temple; and he overthrew the tables of the money-changers, and the seats of those who were selling doves. And he said to them, It is written, My house shall be called a house of prayer; but ye have made it a den of robbers. And the blind and the lame came to him in the temple, and he healed them. But when the Chief Priests and the Scribes saw the wonderful things which he did, and the children crying aloud in the temple and saying, Hosanna to the Son of David, they were filled with indignation; and they said to him, Hearest thou what these say? Jesus then said to them, Yea: have ye never read, Out of the mouths of babes, and sucklings, thou hast perfected praise? And having left them he went out of the city to Bethany; and he lodged there. (21. 12-17.)

XL. Now as he returned early in the morning into the city, he was hungry. And seeing a single fig-tree near the road, he went to it, and found nothing on it, but leaves only. And he said to it, Let not fruit be produced from thee any more for ever. And instantly

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the fig-tree withered. And the disciples seeing it, marvelled, saying, How instantly hath the fig-tree withered ! But Jesus answering said to them, Verily I say to you, if ye have faith and doubt not, ye shall do not only this of the fig-tree ; but also if ye shall say to this mountain, Be thou removed and cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer believing, ye shall receive. (21. 18-22.)

XLI. And when he had come into the temple, the Chief Priests and the Elders of the people came to him as he was teaching, and said, By what authority doest thou these things ? And who gave thee this authority ? Jesus then answered and said to them, I also will ask you concerning one matter : if ye shall declare it to me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it ? From heaven ; or from men ? They then reasoned amongst themselves saying, If we shall say, From heaven ; he will say to us, Why then have ye not believed him ? But if we shall say, From men ; we are afraid of the people, for all esteem John as a prophet. And they answered Jesus, and said, We know not. He likewise said to them, Neither tell I you, by what authority I do these things. But what think ye ? A man had two sons : and coming to the first, he said, Son, go, work to-day in my vineyard. And he answering said, I will not : but afterwards he repented and went. And coming to the second, he spoke likewise. And he answering said, I go Sir ; yet went not. Which of these two did the will of the father ? They said to him, The first. Jesus said to them, Verily I say to you, that the publicans and the harlots go before you into the kingdom of God. For John came to you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him ; yet ye having seen it repented not afterwards, that ye might believe him. (21. 23-32.)

2. Hear another parable. There was a certain householder who planted a vineyard, and put a fence around it, and digged in it a wine-press, and built a tower, and

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let it out to husbandmen; and he went abroad. But when the fruit-time drew near, he sent his servants to the husbandmen to receive his fruits. And the husbandmen seizing his servants, beat one, and killed another, and stoned another. Again he sent other servants, more than the first; and they did to them likewise. But at length he sent to them his son, saying, They will reverence my son. When the husbandmen however saw the son, they said amongst themselves, This is the heir; come, let us kill him, and seize his inheritance. So they took him, cast him out of the vineyard, and slew him. When therefore the owner of the vineyard shall come, what will he do to those husbandmen? They said to him, He will miserably destroy those wicked men, and will let the vineyard to other husbandmen, who will render to him the fruits in their seasons. Jesus said to them, Have ye never read in the Scriptures, The stone which the builders rejected, the same hath been made the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? Therefore I say to you, that the kingdom of God shall be taken from you, and given to a nation which will bring forth the fruits of it. Also he who shall fall on this stone shall be broken: but on whom it shall fall, it will grind him to powder. And when the Chief Priests and Pharisees had heard his parables, they perceived that he had spoken concerning them. And desiring to apprehend him, they were afraid of the people; since they esteemed him as a prophet. (21. 33-46.)

XLII. And Jesus answering spake to them again in parables, saying, The kingdom of heaven may be compared to a king who made a marriage-feast for his son. And he sent out his servants to summon those who had been invited to the wedding: and they were not willing to come. Again he sent other servants saying, Say to those who have been invited, Lo, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready: come to the wedding. They however paid no attention, and went away; one to his

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farm, and another to his merchandise. And the rest having seized his servants, treated them with contumely, and slew them. But when the king heard this, he was very angry; and having sent his army, he destroyed those murderers, and burned their city. Then said he to his servants, The marriage-feast indeed is ready, but those who were invited were not worthy. Go therefore into the high-ways, and as many as ye shall find invite to the wedding. So those servants going out into the roads, gathered together all as many as they found, both bad and good; and the wedding was filled with guests. The king then having come in to see the guests, saw there a man who was not clothed with a wedding garment. And he said to him, Friend, how camest thou in hither, not having a wedding garment? But he was speechless. Then said the king to the attendants, Bind him hand and foot, take him away, and cast him into the outer darkness: there shall be the weeping and the gnashing of the teeth. For many are called, but few chosen. (22. 1-14.)

XLIII. Then the Pharisees went, and took counsel in order to ensnare him by discourse. And they sent to him their disciples with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one; for thou lookest not at men's person. Tell us then, What thinkest thou; is it lawful to pay tribute to Cæsar, or not? But Jesus knowing their wickedness, said, Why tempt ye me, ye hypocrites? Shew me the tribute money. They then brought to him a denary. And he said to them, Whose is this image and inscription? They said to him, Cæsar's. Then he said to them, Render therefore what is Cæsar's to Cæsar; and what is God's to God. And on hearing this they marvelled: and leaving him they departed. (22. 15-22.)

XLIV. On that day came to him Sadducees, who say that there is no resurrection; and they asked him, saying, Teacher, Moses said, If any man die, not having children, his brother shall marry his wife, and raise up

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seed for his brother. Now with us were seven brethren; and the first having married died; and having no seed, he left his wife to his brother. Likewise also the second; and the third, and the whole seven. And last of all the woman also died. In the resurrection therefore, of which of the seven shall she be wife? For they all had her. Jesus then answered and said to them, Ye are in error, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But concerning the resurrection of the dead, have ye not read what was spoken to you by God saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of dead, but of living. And when the multitudes heard this, they were astonished at his doctrine. (22. 23-33.)

XIV. Now when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. And one of them, a lawyer, interrogated him, making trial of him and saying, Teacher, which is the great commandment in the Law? Jesus then said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy understanding. This is the first and great commandment. The second also is like it; Thou shalt love thy neighbour as thyself. On these two commandments all the Law and the Prophets depend. (22. 34-40.)

2. And whilst the Pharisees were gathered together Jesus asked them, saying, What think ye concerning the Anointed? Whose Son is he? They said to him, David's. He said to them, How then doth David by Spirit call him Lord, saying, The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool? Since then David calleth him Lord, how is he his Son? And no one was able to answer him a word: neither durst any one from that day interrogate him any more. (22. 41-46.)

XLV. Then Jesus spake to the multitude, and to his disciples, saying, The Scribes and the Pharisees sit on

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Moses' seat: all things therefore whatsoever they command you to observe, those observe and do; but do not according to their works: because they say, and do not. For they bind burdens, heavy and difficult to be borne, and they place them upon men's shoulders: but with a finger of their's will they not move them. All their works also they do to be seen by men: they widen their filacteries, and enlarge the fringes of their garments: they love too the chief couch at feasts, and the chief seats in the synagogues, and salutations in the market-places, and to be called by men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Teacher,^m the Anointed; and all ye are brethren. And call not any upon earth your father; for one is your Father, who is in heaven. Neither be ye called leaders; for one is your Leader, the Anointed. But the greater of you shall be your servant. For whosoever shall exalt himself, shall be abased; and whosoever shall abase himself, shall be exalted. (23. 1-12.)

2. Wo then to you Scribes and Pharisees, hypocrites: because ye devour widows' houses, and for a pretence make long prayer: therefore shall ye receive greater condemnation.—Wo unto you Scribes and Pharisees, hypocrites; because ye shut the kingdom of heaven in the face of men; for ye neither go in, nor permit those who were entering to go in.—Wo unto you Scribes and Pharisees, hypocrites; because ye compass sea and land to make one proselyte; and when he is such, ye make him a child of hell twice as much as yourselves.—Wo unto you blind guides, who say, He who shall swear by the temple, it is nothing; but he who shall swear by the gold of the temple, is a debtor. Foolish are ye and blind: for which is greater, the gold, or the temple which sanctifieth the gold? Also, He who shall swear by the altar, it is nothing; but he who shall swear by the offering upon it, is a debtor. Foolish are ye and blind: for which is greater, the offering, or the altar which sanctifieth the offering? He then who sweareth

^m Leader.

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by the altar, sweareth by it, and by all things upon it. And he who sweareth by the temple, sweareth by it, and by him who inhabiteth it. And he who sweareth by heaven, sweareth by the throne of God, and by him who sitteth upon it.—Wo unto you Scribes and Pharisees, hypocrites: because ye pay tythe of mint and anise and cummin, yet have neglected the weightier matters of the Law, judgment and mercy and fidelity: these things ought ye to have practised, yet not to neglect the others. Blind guides, who strain off the gnat, and swallow the camel.—Wo unto you Scribes and Pharisees, hypocrites: because ye cleanse the exterior of the cup and of the platter, but within they are full of rapine and injustice." Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that their outside may also be clean.—Wo unto you Scribes and Pharisees, hypocrites: because ye are like whitened sepulchres, which outwardly indeed appear beautiful, but inwardly are full of bones of the dead and all uncleanness. So also ye outwardly indeed appear just to men, but inwardly ye are full of hypocrisy and iniquity.—Wo unto you Scribes and Pharisees, hypocrites: because ye build the sepulchres of the prophets, and adorn the tombs of the just, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. So that ye are witnesses to yourselves that ye are the children of those who killed the prophets: fill ye up then the measure of your fathers. Ye serpents, ye brood of vipers, how shall ye escape from the condemnation of hell? Wherefore, Behold, I send to you prophets and wise men and scribes: and some of them shall ye kill and crucify; and others of them shall ye scourge in your synagogues, and persecute from city to city: in order that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, to the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Ve-

* Intemperance.

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rily I say to you, that all^o these things shall come upon this generation. (22: 13-36.)

3. O Jerusalem, Jerusalem; who killest the prophets, and stonest those sent unto thee, how often have I been willing to gather thy children together, like as a hen gathereth together her brood under her wings, and ye have been unwilling. Behold, your house is left to you desolate; for I say to you, ye shall not see me henceforward, until ye shall say, Blessed be he who is coming in the name of the Lord. (23. 37-39.)

XLVII. And Jesus going out departed from the temple; and his disciples drew near to shew him the buildings of the temple. Jesus then said to them, See ye not all these things? Verily I say to you, one stone shall not be left here upon another which shall not be thrown down. Now as he sat on the mount of Olives, the disciples came to him privately, saying, Tell us when these things shall be; and what will be the sign of thy coming, and of the end of the aion. And Jesus answering said to them, Take heed that no one deceive you; for many shall come in my name saying, I am the Anointed, and will deceive many. And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must needs happen; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in different places. All these things will be the beginning of sorrows. Then will they deliver you up to oppression, and they will kill you; and ye will be hated by all nations on account of my name. And then will many stumble; and they will betray one another, and hate one another: Many false prophets also shall arise and deceive many. And through the abundance of iniquity the love of the greater part will grow cold. He however who endureth to the end, the same shall be saved. Also this gospel of the kingdom shall be preached throughout the world for a testimony to all nations; and then shall the end come. When therefore ye shall see

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the abomination of the desolation mentioned by Daniel the prophet, standing in the holy place; (let him who readeth, understand) then let them who are in Judea flee to the mountains: he who is on the roof, let him not come down to take any thing out of his house: and he who is in the field, let him not turn back to take his garment.^p But wo to those who are with child, and to those who give the breast, in those days. Pray ye also that your flight be not in stormy weather, nor on the sabbath day. For then shall be great tribulation, such as hath not been from the beginning of the world until now, nor in any wise shall be. And unless those days should be shortened no flesh would be saved; but for the Elect's sake those days shall be shortened. Then if any one shall say to you, Lo, here is the Anointed, or there, believe it not: for false christs and false prophets shall arise, and shall give great signs and prodigies, so as to deceive, if it were possible, even the elect. Lo, I have told you beforehand. If therefore they shall say to you, Lo, he is in the desert: go not forth. Lo, he is in the private chambers: believe it not. Because like as the lightning cometh out from the East, and shineth unto the West, so shall be also the advent of the Son of Man. For where the carcase is, there will the eagles be gathered together. (24. 1-28.)

2. But immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear in heaven the sign of the Son of Man: and then shall all the tribes of the earth wail, and they shall see the Son of Man coming upon the clouds of heaven with power and great glory. And he shall send his angels with a mighty sound of a trumpet, and they shall gather together his elect from the four winds, from one extremity of heaven to the other. (24. 29-31.)

3. Learn then a parable from the fig-tree: when already its branch is tender, and the leaves sprout, ye

^p Garments.

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know that, the summer is near. So also ye, when ye shall see all these things, know ye, that he is close at hand. Verily I say to you, this generation shall not pass away, till all these things be done. The heaven and the earth shall pass away; but my words shall not pass away. (24. 32-35.)

4. But concerning that day and hour knoweth no man, nor the angels of heaven, but my Father only. And like as the days of Noah, so shall be also the advent of the Son of Man. For like as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark; and they knew not, until the flood came and took them all away; so shall be also the advent of the Son of Man. Then shall two be in the field; one shall be taken and the other left. Two women shall be grinding in the mill; one shall be taken, and the other left. Watch therefore, because ye know not in what hour your Lord will come. This however ye know, that if the master of a family knew in what watch the thief would come, he would be awake, and would nor suffer his house to be broken through. Wherefore be ye also ready: because in an hour when ye think not the Son of man will come. (24. 36-44.)

5. Who then is the faithful and discreet servant whom his master hath appointed over his household, to give them their food in season? Blessed is that servant whom his master on coming shall find so doing. Verily I say to you, that he will appoint him over all that he hath. But if that wicked servant shall say in his heart, My master delayeth his coming; and shall begin to beat his fellow-servants, and to eat and drink with the drunken: the master of that servant will come in a day when he expecteth him not, and in an hour which he knoweth not; and will cut him asunder, and appoint him his portion with the hypocrites: there shall be the weeping and the gnashing of the teeth. (24. 45-51.)

6. Then shall the kingdom of heaven be like ten virgins, who having taken their lamps, went forth to

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meet the bridegroom.* And five of them were prudent, and five were foolish: the foolish having taken their lamps, took not oil with them: but the prudent took oil in their vessels with their lamps. And as the bridegroom tarried, they all slumbered, and slept. But at midnight there was a cry, Lo, the bridegroom cometh; go ye forth to meet him. Then all those virgins rose, and trimmed their lamps. And the foolish virgins said to the prudent, Give us of your oil, because our lamps are going out. But the prudent virgins answered saying, Lest there be not sufficient for us and for you, go^r rather to those who sell, and buy for yourselves. Now as they were going to buy, the bridegroom came; and those who were ready went in with him to the marriage-feast, and the door was shut. Afterwards came also the other virgins saying, Lord, Lord, open to us. But he answering said, Verily I say to you, I know you not. Watch therefore, for ye know not the day, nor the hour, in which the Son of man will come. (25. 1-13.)

7. For he is as a man going abroad who called his own servants, and delivered to them his goods: and to one he gave five talents, to another two, to another one, to each according to his ability, and immediately departed. Then he who had received the five talents went, and traded with them, and gained other five talents. Likewise he who had received the two talents, he also gained other two. But he who had received the one, went and digged in the earth, and hid his master's money. Now after a long time the master of those servants came, and reckoned with them. And he who had received the five talents came, and brought other five talents, saying, Master, thou deliveredst to me five talents: see, I have

gained other five. But he who had received the two talents came, and said, Master, I have gained other two.

? But go.

* *The bridegroom.* Marriages were solemnized amongst the Jews in the evening: and it was a part of the ceremony, that some of the young female friends of the bridegroom should repair to his house, and there wait with lighted lamps, that as soon as the approach of the wedded pair should be announced, they might thus go forth to congratulate them, and afterwards return with them, to be partakers in the nuptial festivity.

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gained upon them other five talents. Then his master said to him, Well done, good and faithful servant: thou hast been faithful over a few things; I will appoint thee over many things: enter into the joy of thy master. So also he who had received the two talents came, and said, Master thou deliveredst to me two talents: see, I have gained upon them other two talents. His master said to him, Well done, good and faithful servant: thou hast been faithful over a few things; I will appoint thee over many things: enter thou into the joy of thy master. Then he also who had received the one talent came, and said, Master, I knew thee, that thou art a hard man; reaping where thou hast not sown, and gathering where thou hast not strewed; and being afraid, I went and hid thy talent in the earth: see, thou hast thine own. Then his master answering said to him, Wicked and slothful servant: knewest thou that I reap where I have not sown, and gather where I have not strewed? Thou oughtest therefore to have placed my money with the bankers; so that in coming I might have received mine own with interest. Take therefore the talent from him, and give it to him who hath ten talents: for to every one who hath, shall be given, and he shall be made to abound: but from him who hath not, even what he hath shall be taken away. And cast ye the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of the teeth. (25. 14-30.)

8. But when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory. And before him shall be gathered together all the nations: and he shall separate them one from another, even as a shepherd separateth the sheep from the goats. And he shall set the sheep indeed on his right hand; but the goats on his left. Then shall the king say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me to eat: I was thirsty, and

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ye gave me to drink : I was a stranger, and ye lodged me ; naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then will the righteous answer him, saying, Lord, when saw we thee hungry and fed thee ; or thirsty and gave thee drink ? And when saw we thee a stranger, and lodged thee ; or naked, and clothed thee ? And when saw we thee sick, and in prison, and came unto thee ? And the king will answer and say to them, Verily I say to you, in as much as ye have done so for one of the least of these my brethren, ye have so done for me. Then will he say also to those on his left hand, Depart from me ye cursed, into the aional fire prepared for the Devil and his angels. For I was hungry, and ye gave me not to eat : I was thirsty, and ye gave me not to drink : I was a stranger, and ye lodged me not ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not. Then will they also answer saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered not to thee ? Then will he answer them, saying, Verily I say to you, in as much as ye have not done so for one of the least of these, neither have ye so done for me. And these shall go away into aional punishment ; but the righteous, into aional life. (25. 31-46.)

XLVIII. And it came to pass, when Jesus had finished all these sayings he said to his disciples, Ye know that after two days the passover is to be celebrated ; and the Son of Man will be betrayed to be crucified. Then the Chief Priests and the Scribes and the Elders of the people assembled at the palace of the High Priest named Caiaphas. And they consulted that they might take Jesus by fraud, and put him to death : but they said, Not in the feast, lest there be a tumult amongst the people. (26. 1-5.)

XLIX. Now when Jesus was in Bethany, in the house of Simon the leper, there came to him a woman

† Answer him.

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having an alabastron* of very costly perfume; and she poured it upon his head as he was sitting at table. But when his disciples saw it they were angry, saying, Wherefore this waste? For this perfume might have been sold for much, and given to the poor. But Jesus understanding it, said to them, Why molest ye the woman? For she hath wrought a good work on me: (since ye have the poor always with you; but me ye have not always) because, in pouring this perfume on my body, she hath done it towards my burial. Verily I say to you, wherever in the whole world these good tidings shall be published, that also which she hath done shall be told for a memorial of her. (26. 6-13.)

L. Then one of the twelve, called Judas Iscariot, having gone to the Chief priests, said, What are ye willing to give me; and I will deliver him to you? And they agreed with him for thirty pieces of silver. And from that time he sought opportunity to betray him. (26. 14-16.)

THIRD CHAPTER.

I. Now on the first of the days of unleavened bread the disciples came to Jesus, saying to him, Where wilt thou that we should prepare for thee to eat the passover? And he said, Go into the City to a certain man, and say to him, The Teacher saith, My time is at hand; at thy house I will keep the passover with my disciples. And the disciples did as Jesus had commanded them, and prepared the passover. (26. 17-19.)

2. And when the evening came, he sat down with the twelve. And as they were eating, he said, Verily I say to you, that one of you shall betray me. And being exceedingly grieved, they began each of them to say

* *Alabastron*. This is a literal copy of the Greek word, which signifies generally, a vessel without handles, whether made of alabaster or any other material; and particularly, a vessel of this kind to hold perfume. As we are informed, that the vessel used on this occasion contained a liquid, and as the act of opening it is, in Mark's account of this transaction, expressed by a word which signifies to break into small pieces, so we may conclude that it was not a box, but a vessel like a small flask, or phial, and that its mouth was covered by a seal.

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to him, Lord, is it I? But he answered and said, He who dippeth his hand with me in the dish, this man shall betray me. The Son of Man indeed goeth, as is written concerning him: but woe to that man by whom the Son of Man is betrayed: it had been good for that man if he had not been born. Judas then, who betrayed him, answered and said, Rabbi, Is it I? He said to him, Thou hast spoken it. (26. 20-25.)

3. And as they were eating, Jesus having taken bread and blessed it, broke it, and gave it to the disciples and said, Take, eat: this is my body. And having taken the cup and given thanks, he gave it to them, saying, Drink ye all of it: for this is^{*} my blood, that of the New Covenant, which is to be shed for many unto remission of sins. Also I say to you, that I will not drink henceforward of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And when they had sung a hymn, they went out to the mount of Olives. (26. 26-30.)

II. Then Jesus said to them, All ye shall take offence at me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after that I have been raised again, I will go before you into Galilee. Peter then answering said to him, If even all shall take offence at thee, I never will take offence. Jesus said to him, Verily I say to thee, that in this night, before the cock crow thou shalt thrice deny me. Peter said to him, If I must die with thee, I will in no wise deny thee. Thus spoke also all the disciples. (26. 31-35.)

III. Then came Jesus with them to a place called Gethsemane: and he said to his disciples, Sit ye here, whilst I shall go and pray yonder. And having taken with him Peter and the two sons of Zebedee, he began to be sorrowful and very faint. Then said he to them, My soul is exceeding sorrowful, even unto death; remain

^{*} *Id.* The Greek verb substantive is frequently used in the New Testament in the sense of *to mean, to signify*.—See M. ix. 13. xiii. 37-39. xxvii. 46. M. ix. 10. Acts x. 17.

FOURTH CHAPTER.

here, and watch with me. And having gone forward a little, he fell upon his face, and prayed saying, My Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he came to his disciples, and found them asleep; and he said to Peter, So! Were ye not able to watch with me one hour? Watch and pray, that ye enter not into temptation. The spirit indeed is ready, but the flesh is weak. Having gone away again he prayed the second time saying, My Father, if this cup can not pass from me unless I drink it, thy will be done. And coming he found them asleep again; for their eyes were heavy. And leaving them, he went away again, and prayed the third time speaking the same words. Then came he to his disciples, and said to them, Sleep ye to the last, and take your rest? Lo, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Arise, let us go; Lo, he is at hand who betrayeth me. (26. 36-46.)

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I. And as he was yet speaking, Behold, Judas one of the twelve came, and with him a great multitude with swords and clubs, from the Chief Priests and Elders of the people. Now he who betrayed him had given them a sign, saying, Whom I shall kiss, is he: lay hold of him. And immediately coming to Jesus, he said, Hail, Rabbi; and kissed him. Jesus then said to him, Friend, for what art thou here? Then they drew near and laid hands on Jesus, and took him. And Behold, one of those with Jesus having stretched forth his hand drew his sword, and smote a servant of the High Priest and cut off his ear. Then said Jesus to him, Return thy sword into its place; for all they who take the sword shall die^a by the sword. Or thinkest thou, that I can not now beseech my Father; and he would furnish me more than twelve legions of angels? How then should be fulfilled the scriptures, That thus it must be? In that hour Jesus said to the multitude, Have ye come

^a Shall perish.

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out as against a robber, with swords and clubs to take me? Daily I sat teaching amongst you in the temple, and ye laid not hold of me. All this however was done, that the writings of the prophets might be fulfilled. Then all the disciples forsook him and fled. (26. 47-56.)

II. Now those who had laid hold of Jesus, led him away to Caiaphas the High Priest, where the Scribes and the Elders were assembled. Peter however followed him at a distance as far as the palace of the High Priest; and he went in and sat down with the attendants to see the end. (26. 57, 58.)

2. Now the Chief Priests and the Elders and the whole Sanhedrim sought false evidence against Jesus, in order that they might put him to death; yet they found it not: although many false witnesses came, they found it not. At length however two false witnesses came and said, This man said, I can destroy the temple of God, and build it in three days. And the High Priest rising up said to him, Answerest thou nothing? What do these witness against thee? Jesus however was silent. And the High Priest answering said to him, I adjure thee by the living God, that thou tell us, If thou art the Anointed, the Son of God? Jesus said to him, Thou hast spoken it. Nevertheless I say to thee, hereafter ye shall see the Son of Man sitting on the right hand of Power, and coming upon the clouds of heaven. Then the High Priest rent his clothes, saying, He hath spoken blasphemy: why have we need any further of witnesses? Lo, now ye have heard his blasphemy: what think ye? And they answered and said, He is deserving of death. Then they spat in his face, and buffeted him: Others also smote him with the palms of their hands, saying, Prophecy to us, thou Anointed, who is he who smote thee? (26. 59-68.)

3. But Peter sat without in the court: and a certain maid servant came to him, saying, And thou wast with Jesus the Galilean. But he denied before them all, saying, I know not what thou sayest. Then as he went out into the porch another maid servant saw him, and

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said to those who were there, And this man was with Jesus the Nazarene. And again he denied with an oath, I know not the man. But after a little those who stood there came, and said to Peter, Certainly thou also art one of them; for even thy speech discovereth thee. Then began he to imprecate curses on himself and to swear, I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus when he said to him, Before the cock crow, thou wilt thrice deny me. And he went out, and wept bitterly. (26. 69-75.)

III. And when the morning was come, all the Chief Priests and the Elders of the people consulted together against Jesus, to put him to death. And having bound him they led him away, and delivered him to Pontius Pilate the governor. (27. 1, 2.)

2. Then Judas who had betrayed him, having seen that he was condemned, was sorry, and brought back the thirty pieces of silver to the Chief Priests and to the Elders, saying, I have sinned, in having betrayed innocent blood. But they said, What is that to us? See thou to that. And having thrown down the pieces of silver in the temple, he withdrew: and going away, he hanged himself. But the Chief Priests having taken the pieces of silver, said, It is not lawful to put them into the treasury, because they are the price of blood. And they took counsel, and bought with them the potter's field, as a burying place for strangers. Wherefore that field hath been called the field of blood, unto this day. Then was fulfilled what was spoken by Jeremiah* the prophet saying, And they took the thirty pieces of silver, the price of him who was valued, whom

* *Spoken by Jeremiah.* No such words are to be found in any writing of the prophet Jeremiah which we possess: but words of a similar import are to be found at the 12th and 13th verses of the eleventh chapter of the prophecies of Zechariah. The resemblance between these two names is near enough to warrant the belief, that some transcriber has inadvertently written the one for the other. Some persons have thought, that the Evangelist omitted the prophet's name on this occasion, as he has done on other similar occasions, and that some copyist inserted the word Jeremiah.

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they of the children of Israel had valued, and gave them for the potter's field, as the Lord commanded me. (27. 3-10.)

3. Now Jesus stood before the Governor: and the Governor asked him saying, Art thou the king of the Jews? And Jesus said to him, Thou sayest it. And when he was accused by the Chief Priests and the Elders, he answered nothing. Then said Pilate to him, Hearest thou not how many things they witness against thee? And he answered him not to even one word; so that the Governor marvelled greatly. (27. 11-14.)

4. But at the feast the Governor was accustomed to release for the people some one prisoner, whom they desired. And they had then a remarkable prisoner called Barabbas. Whilst they were assembled therefore Pilate said to them, Whom desire ye that I should release for you; Barabbas, or Jesus who is called Christ? Because he knew that for envy they had delivered him. But as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream, on account of him. Now the Chief Priests and the Elders had persuaded the people, that they should ask for Barabbas, but destroy Jesus. The Governor then answering said to them, Whom of these two desire ye that I should release for you? And they said, Barabbas. Pilate said to them, What then shall I do to Jesus who is called Christ? They all said to him, Let him be crucified. And the Governor said, Why? What evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate therefore saw that he did in no degree help him, but rather that a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye to it. And all the people answering said, His blood be upon us, and upon our children. Then he released for them Barabbas; and having scourged Jesus, he delivered him to be crucified. (27. 15-26.)

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IV. Then the soldiers of the Governor, having taken Jesus into the Pretorium, gathered unto him the whole cohort.* And they stripped him, and put on him a scarlet robe : and having platted a crown of thorns, they put it on his head, and a reed in his right hand : and bowing the knee before him, they mocked him, saying, Hail, King of the Jews. And having spit upon him, they took the reed, and struck him on the head. And when they had mocked him, they took from him the robe, and put on him his own garments, and led him away to crucify him. (27. 27-31.)

2. Then as they came out, they found a Cyrenian man named Simon : him they compelled to go with them, that he might bear his cross. And when they were come to the place named Golgotha, which is called skull's place,† they gave him to drink vinegar mingled with gall : and having tasted it, he would not drink. And when they had crucified him, they parted his garments amongst them, casting lots : that it might be fulfilled which was spoken by the prophet, They parted my garments amongst them, and upon my tunic did they cast lots. And sitting down they guarded him there. They set up also over his head his accusation written ; THIS IS JESUS THE KING OF THE JEWS. (27. 32-37.)

3. Then were crucified with him two robbers, one on the right hand and the other on the left. And those who passed by reviled him, shaking their heads, and saying, Thou who destroyest the temple and buildest it in three days, save thyself : if thou be Son of God, come down from the cross. In like manner also the Chief Priests, mocking with the Scribes and Elders, said, He saved others : can he not save himself? If he be king

* *The whole cohort.* A cohort was the tenth part of a Roman legion, and consisted of five, or six, hundred men, according to the complement of the legion. As the Evangelist calls this body of men, *the soldiers of the Governor*, we may conclude that it was a cohort which had come with him into the province, and acted as his guard.

† *Skull's place.* Commonly called *Mount Calvary* from the Latin word *calvaria*, which signifies a skull, and also a place of skulls.

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of Israel, let him come down now from the cross, and we will believe him. He trusted in God; let him now deliver him, if he delighteth in him: for he said, I am Son of God. In the same manner the robbers also, who were crucified together with him, reproached him. (27. 38-44.)

4. Now from the sixth hour darkness was over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Lama sabacthani? Which is, My God, my God, why hast thou forsaken me? Then some of those who stood there having heard this, said, This man calleth Elijah. And immediately one of them ran, and taking a sponge, filled it with vinegar; and having put it on a reed, he gave him to drink. But the rest said, Leave him: let us see if Elijah is coming to save him. But Jesus having cried out again with a loud voice, yielded up the spirit. And Lo, the vail of the temple was rent in two from top to bottom; and the earth was shaken; and the rocks were riven; and the tombs were opened; and many bodies of the saints who had fallen asleep were raised and came out of the tombs after his resurrection, entered into the holy city, and appeared to many. But the centurion, and those who were with him guarding Jesus, when they saw the earthquake, and the things which were done, were greatly terrified, saying, Truly this was Son of God. And many women were there looking on from afar; those who had followed Jesus from Galilee ministering to him: amongst whom was Mary the Magdalene,* and Mary the mother of James and Joses, and the mother of Zebedee's children. (27. 45-56.)

V. And when it was evening, there came a rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. This man going to Pilate, begged the body of Jesus. Then Pilate commanded that the body

* *Mary the Magdalene.* So called because she was a native, or an inhabitant, of Magdala, a town near the south-east part of the sea of Galilee.

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should be delivered to him. And Joseph having taken the body, wrapped it in a clean linen cloth, and placed it in his own new tomb, which he had hewn in the rock : and having rolled a great stone to the door of the tomb, he departed. Also Mary the Magdalene, and the other Mary, were there sitting opposite to the sepulchre. (27. 57-61.)

FIFTH CHAPTER.

I. But on the morrow, which was after the preparation, the Chief Priests and the Pharisees came together to Pilate, saying, Sir, we remember that that deceiver said whilst living, After three days I shall be raised. Command therefore that the sepulchre be secured until the third day, lest his disciples should come by night and steal him away, and say to the people, He hath been raised from the dead ; and so the last deception shall be worse than the first. Pilate then said to them, Ye have a guard : go, and secure it as ye know how. They therefore went ; and having sealed the stone, they secured the sepulchre with the guard. (27. 62-66.)

II. Now after the Sabbath, as it began to dawn towards the first day of the week, Mary the Magdalene and the other Mary went to see the sepulchre. And Lo, there had been a mighty earthquake : for an angel of the Lord having descended from heaven, came and rolled away the stone from the door, and sat upon it : his countenance truly was as lightning, and his raiment white as snow : and from dread of him the keepers shook, and became as dead men. Then the angel answered and said to the women, Be not ye afraid ; for I know that ye seek Jesus who was crucified. He is not here ; for he hath been raised, as he said.* Come, see the place

* *As he said.* Our Lord had spoken of the time during which he was to remain in the grave, and of his resurrection, by three somewhat different modes of expression : he had said to the Jews at Jerusalem, Destroy this temple, and in three days I will raise it up : to certain Scribes and Pharisees he had said, As Jonah was three days and three nights in the belly of the fish, so shall the Son of Man be three days and three nights in the heart of the earth : and

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where the Lord lay. And go quickly, and say to his disciples, that he hath been raised from the dead: and Behold, he goeth before you into Galilee; there shall ye see him. Lo, I have told you. (28. 1-7.)

2. And they having departed quickly from the tomb, with fear and great joy ran to tell his disciples. But as they went to tell his disciples, Lo, Jesus himself met them, saying, Hail. And they drew near, laid hold of his feet, and worshipped him. Then Jesus said to them, Be not afraid: go, tell my brethren to go into Galilee, and there shall they see me. (28. 8-10.)

III. But as they were going, Lo, some of the guard came into the city, and told the Chief Priests all that had happened. And they having met together with the Elders, and taken counsel, gave much money to the soldiers, saying, Tell, that his disciples came by night, and stole him away whilst we slept: and if this should come to the Governor's ears, we will appease him, and keep you secure. So they received the money, and did as they had been taught. And this account hath been commonly reported amongst the Jews until this day. (28. 11-15.)

IV. The eleven disciples then went into Galilee, to

he had explained both these expressions to his disciples, by telling them repeatedly, that he should be put to death, and that on the third day he would rise again. These three different modes of expression therefore signified one and the same comprehensive event; they signified that our Lord would be put to death, would lie in the grave during a period which would belong to three days, and would rise from it on the third of them: and the event happened as it had been foretold. The Jews reckoned the day of twenty-four hours from sun-set to sun-set: our Lord died at three o'clock of the afternoon of their sixth day of the week, to which our Friday corresponds, and was buried at some time before sun-set; the sun went down once more whilst he lay in the tomb; and before it rose again he himself had arisen. As the precise time at which our Lord was buried, or that at which he arose, is not recorded, so we have no data by which to ascertain the length of the period during which he lay in the grave: nor are such data necessary for verifying his words: enough is recorded to show that a portion of that period belonged to the first of the three days of which he had spoken, a much larger portion was the second day, and the remainder belonged to the third; and thus enough is told to prove that the whole period agreed with what he had said concerning it.

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the mountain which Jesus had appointed for them. And when they saw him, they worshipped him : but some doubted. And Jesus drawing near spake to them, saying, All power in heaven and on earth hath been given to me : go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ; teaching them to observe all things whatsoever I have commanded you. And Lo, I am with you always, until the end of the aion.⁴ (28. 16-20.)

⁴ Amen.

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- XLI. He graciously notices the widow's offering. L lxii.
- XLII. He foretels the destruction of the temple, and various other events. M xlvii. 1. L lxlii. 1.
2. He announces his second advent. M xlvii. 2. L lxiii. 2.
3. By a parable drawn from the fig-tree he shows how the approach of these events might be discerned. M xlvii. 3. L lxlii. 3.
4. He enjoins the disciples, and all, to watch. M xlvii. 4. L lxiii. 4.
- XLIII. Conspiracy of the Chief Priests and Scribes against Jesus. M xlviii. L lxiv.
- XLIV. His burial is foreshown by a woman's pouring perfume on his head. M xlix. J xxii. 1.
- XLV. He is sold by Judas Iscariot. M l. L lxiv.

A SACRIFICE OF JESUS CHRIST.

THIRD CHAPTER.

Narrative of what took place prior to the offering.

- I. Jesus directs two of the disciples to prepare for the Passover. M i. 1. L i. 1.
2. He keeps the Passover, and declares that one of his disciples would betray him. M i. 2. L i. 2, 3. J i. 2.
3. He institutes the use of bread and wine to commemorate his death. M i. 3. L i. 2.
- II. He predicts that Peter will deny him. M ii. L ii. 1. J ii. 1.
- III. His agonies in the garden of Gethsemane. M iii. L iii. J v.

FOURTH CHAPTER.

Narrative of what took place at the offering.

- I. Jesus is apprehended. M i. L i. J i.
2. He is led away to the High

Priest, and Peter follows him. M ii. 1. L ii. 1. J ii. 1.

2. He is condemned to death by the Sanhedrim. M ii. 2. L ii. 2. J ii. 2.
3. Peter denies him. M ii. 3. L ii. 1. J ii. 3.
- III. He is delivered to Pilate, and examined by him. M iii. 1, 3. L iii. 1. J iii. 1.
2. Pilate gives sentence against Jesus, releases Barabbas, and delivers Jesus to be crucified. M iii. 4. L iii. 3. J iii. 2.
- IV. Jesus is cruelly mocked. M iv. 1. J iii. 2.
2. He is crucified. M iv. 2. L iv. 2. J iv. 1.
3. Two robbers are crucified with him. M iv. 3. L iv. 2. J iv. 1.
4. He expires. M iv. 4. L iv. 4. J iv. 3.
- V. He is buried. M v. L v. J v. 2.

TO MARK'S GOSPEL.

TRIUMPH OF JESUS CHRIST.

FIFTH CHAPTER.

Narrative of what took place at the commencement of his triumph, and before he ascended up on high, to give proof of his victory from the throne of his Father.

- I. Jesus rises from the dead on the third day. M ii. 1. L i.
- II. He appears to Mary the Mag-

dalene. M ii. 2. L i. 2. J i. 2.

2. He appears to two of the disciples, and to the eleven. L ii. 1, 2. J ii. 1.

3. He commissions the eleven to go into all the world, and preach the gospel to the whole creation. M iv.

4. He ascends into heaven. L iii.

This Gospel is believed to have been written at Rome, in either 62 or 63. The writer is held to have been the person mentioned in the twelfth verse of the twelfth chapter of Acts, as John surnamed Mark, and at the end of the first epistle of Peter, and elsewhere both in the Acts and the Epistles. Mark was at different times the companion of Paul, of his uncle Barnabas, and of Peter; and it is very generally thought that he wrote his gospel under the eye of the last named apostle.

THE GOSPEL ACCORDING TO THE EVANGELIST MARK.

FIRST CHAPTER.

I. The Beginning of the Gospel of Jesus Christ, Son of God, as is written in the prophets; Behold, I send my messenger before thy face, who shall prepare thy way before thee; the Voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths; was John baptizing in the wilderness, and preaching the baptism of repentance for remission of sins. And all the land of Judea, and the inhabitants of Jerusalem, went out to him: and they all were baptized by him in the river Jordan confessing their sins. Now John was clothed with camel's hair and a leathern girdle about his loins; and he did eat locusts and wild honey. And he preached saying, He who is mightier than I is coming after me, the latchet of whose shoes I am not worthy to stoop down and untie. I indeed have baptized you in water, but he shall baptize you in Holy Spirit. (1. 1-8.)

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2. And in those days it was that Jesus came from Nazareth of Galilee, and was baptized by John at the Jordan. And immediately coming up from the water, he saw the heavens rent, and the Spirit as a dove descending upon him. And a voice from the heavens said, Thou art my Son, The Beloved, in whom I am well pleased. (1. 9-11.)

II. And immediately the Spirit sent him forth into the wilderness. And he was there in the wilderness forty days tempted by Satan : he was also with the wild beasts ; and the angels ministered to him. (1. 12, 13.)

SECOND CHAPTER.

I. But after John had been cast into prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time hath been fulfilled, and the kingdom of God hath come near ; repent ye, and believe in the gospel. (1. 14, 15.)

2. Now as he was walking by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea, for they were fishers. And Jesus said to them, Come after me, and I will make you to become fishers of men. And immediately they left their nets, and followed him. And having gone on a little further, he saw James Son of Zebedee, and John his brother, who were in the vessel mending their nets. And immediately he called them : and they having left their father Zebedee in the vessel with the hired servants, went after him. (1. 16-20.)

II. And they entered into Capernaum : and on the sabbath day he went forthwith into the synagogue, and taught. And they were astonished at his doctrine, for he taught them as one who had power, and not as the Scribes. And in their synagogue was a man with an unclean spirit, and he cried out saying, Let us alone : what have we to do with thee, Jesus the Nazarene ? Art thou come to destroy us ? I know thee who thou art, the Holy-one of God. And Jesus rebuked him, saying, Be silent, and come out of him. And the un-

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clean spirit having thrown him into convulsions, and cried with a loud voice, came out of him. And they were all amazed, so that they inquired one of another saying, What is this? What new doctrine is this; that with power he commandeth even the unclean spirits, and they obey him? So his fame went forth speedily into all the surrounding country of Galilee. (1. 21-28.)

III. And as soon as they had gone out of the Synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's mother in law was lying down sick of a fever; and immediately they spoke to him concerning her. And he came, and taking her by the hand raised her up: and instantly the fever left her; and she waited on them. But in the evening, when the sun was set, they brought to him all who had any malady, and those possessed by demons. And the whole city was gathered together near the door. And he healed many who were afflicted with various diseases: also he cast out many demons; and he suffered not the demons to say that they knew him. (1. 29-34.)

2. And having risen before day break he went out, and departed into a solitary place, and there prayed. And Simon, and those who were with him, earnestly sought him. And when they had found him, they said to him, All are seeking thee. And he said to them, Let us go into the adjoining towns, that I may preach there also: for to this end came I forth. And he preached in their synagogues throughout all Galilee, and cast out demons. (1. 35-39.)

IV. And a leper came to him beseeching him, and kneeling down before him, and saying to him, If thou wilt, thou canst cleanse me. Jesus then was moved with compassion, and stretching forth his hand touched him, and said to him, I will, be thou cleansed. And as soon as he had spoken, the leprosy departed from him, and he was cleansed. And having strictly charged him, he immediately dismissed him, and said to him, See thou say nothing to any man; but go, show thyself to the priest, and offer for thy cleansing those things which

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Moses commanded for a testimony to them: He however having gone out, began to speak much of the matter, and to report it widely; so that he could no longer enter openly into the city, but he was without in desert places; and they came to him from every quarter. (1. 40-45.)

V. And again he entered into Capernaum after certain days: and it was heard that he was in the house. And immediately many were gathered together, so that there was no longer place for them even at the door; and he spake the word to them. Then certain came to him, bringing a paralytic, whom four men were bearing. And not being able to come near him on account of the crowd, they uncovered the roof where he was; and when they had broken through it, they let down the bed on which the paralytic was lying. Jesus then seeing their faith, said to the paralytic, Son, thy sins are remitted thee. But certain of the Scribes were sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? Who can remit sins but one, God? And Jesus perceiving immediately by his spirit, that they were thus reasoning within themselves, said to them, Why reason ye these things in your hearts? Which is easier, To say to the paralytic, Thy sins are remitted thee? Or to say, Arise, and take up thy bed, and walk? But that ye may know, that the Son of Man hath power on the earth to remit sins, (He said to the paralytic) I say to thee arise, and take up thy bed, and go to thy house. And he arose instantly, took up his bed, and went out before them all: so that they were all astonished, and glorified God, saying, Never have we seen any thing like this. (2. 1-12.)

VI. And he went forth again by the sea-side; and all the people came to him, and he taught them. And passing on he saw Levi, Son of Alphaeus, sitting at the toll-office; and he said to him, Follow me: and he rose and followed him. And it came to pass as he sat at table in his house, that many publicans and sinners sat down with Jesus, and his disciples: for they were many, and they followed him. And when the Scribes and Phari-

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sees saw him eating with the publicans and sinners, they said to his disciples, How is it that he eateth and drinketh with the publicans and sinners? And Jesus hearing this, said to them, Those who are well have no need of a physician, but those who are sick: I came not to call the righteous, but sinners, to repentance. (2. 13-17.)

VII. And the disciples of John and those of the Pharisees were fasting. And they came and said to him, Why fast the disciples of John and those of the Pharisees, yet thy disciples fast not? And Jesus said to them, Can the bridemen fast whilst the bridegroom is with them? As long as they have the bridegroom with them, they can not fast. But the days will come when the bridegroom shall be taken from them; and then will they fast in those days. Moreover no man putteth a piece of unworn cloth upon an old garment: if otherwise, the fulness of the new taketh from the old, and the rent is made worse. Also, no man putteth new wine into old bottles: if otherwise, the new wine will burst the bottles, and the wine will run out, and the bottles will be marred. But new wine must be put into new bottles. (2. 18-22.)

VIII. It came to pass also as he went on the sabbath-day through the corn-fields, that his disciples began, as they walked, to pluck the ears of corn. And the Pharisees said to him, Look! Why do they on the sabbath-day what is not lawful? And he said to them, Have ye at no time read what David did, when he was in want and was hungry, he and they who were with him? How he entered into the house of God, in the days of Abiathar* the high priest, and ate the showbread, which it is not lawful, except for the priests, to eat; and gave also to those who were with him? He also said to them, The sabbath was made for man, not man for the sab-

* *Abiathar*. In the twenty-first chapter of the first book of Samuel we read, that Ahimelech, the father of Abiathar, was High Priest when this event took place. Matthew, in recounting this reference of our Lord, has not mentioned the High Priest: it is reasonable therefore to conclude, that the words, *in the days of Abiathar the high priest*, were not in the original, but have been interpolated.

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bath: so that the Son of Man is Lord even of the sabbath. (2. 23-28.)

IX. And he entered again into the synagogue; and a man was there who had a withered hand. And they watched him, if he would heal him on the sabbath-day; that they might accuse him. And he said to the man who had the withered hand, Stand forth in the midst. He said also to them, Is it lawful to do good on the sabbath-days, or to do evil: to preserve life, or to kill? They however were silent. And looking round upon them with anger, being greatly grieved for the hardness of their hearts, he said to the man, Stretch forth thy hand: and he stretched it forth; and his hand was restored whole, as the other. And immediately the pharisees went out, and consulted with the Herodians against him, in order that they might destroy him. (3. 1-6.)

X. And Jesus withdrew with his disciples to the sea: and a great multitude from Galilee, and from Judea, and from Jerusalem, and from Idumea, and from beyond the Jordan, followed him. A great multitude also from the neighbourhood of Tyre and Sidon, having heard the things which he did, came to him. And he said to his disciples, that a small vessel should be in waiting for him, on account of the multitude, lest they should throng him. For he had healed many, so that such as had any malady pressed upon him, to touch him. Also, the unclean spirits, when they saw him, fell down before him, and cried out saying, Thou art the Son of God. And he very strictly charged them, that they should not make him known. (3. 7-12.)

2. And he ascended the mountain, and called to him whom he would: and they went forth to him. And he appointed twelve, that they should be with him, and that he should send them out to preach, and to have power to heal diseases, and to cast out demons: the first Simon;* and he gave to Simon the surname Peter: and

* A reading of small authority, yet necessary to complete the sense; and more especially so, according to the structure of the sentence in the original.

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James Son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alpheus, and Thaddæus, and Simon the Canaanite, and Judas Iscariot, who also betrayed him. And they went into a house. (3. 13-19.)

XI. And again the multitude came together, so that they could not so much as eat bread. And when his kinsfolk heard of it, they went out to lay hold of him; for they said, He is beside himself. The scribes also who had come down from Jerusalem, said, He hath Beelzebub; and by the prince of the demons he casteth out the demons. And having called them to him, he said to them in parables, How can Satan cast out Satan? Also if a kingdom be divided against itself, that kingdom cannot stand: and if a house be divided against itself, that house can not stand; and if Satan hath risen against himself, and hath been divided, he can not stand, but is come to an end. No one can enter into a strong man's house, and make spoil of his goods, unless he first bind the strong man: then indeed he will spoil his house. Verily I say to you, that all transgressions shall be forgiven to the children of men, and blasphemies with which they shall blaspheme: but he who shall blaspheme against the Holy Spirit, shall not have forgiveness throughout the aion, but shall be liable to aional condemnation. Because they had said, He hath an impure spirit. (3. 20-30.)

2. Then came his brethren and his mother; and standing without, they sent to call him. And a company was sitting around him: then they said to him, Behold, thy mother and thy brethren without inquire for thee. And he answered them, saying, Who is my mother, or my brethren? And looking on those who were sitting round about him, he said, Behold, my mother and my brethren! For he who shall do the will of God, the same is my brother and my sister and mother. (3. 31-35.)

XII. And again he began to teach near the sea: and

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a great multitude was gathered together to him, so that he went into the vessel and sat on the sea; and the whole multitude was near the sea upon the shore. And he taught them many things by parables, and said to them in his doctrine, Hear: Behold, a sower went forth to sow. And it happened that as he sowed, some indeed fell by the way-side, and the birds^b came and devoured it. Some also fell on rocky ground, where it had not much earth; and it sprang up quickly, because it had not depth of earth. But when the sun was up it was scorched; and because it had not root, it withered. Some too fell amongst thorns; and the thorns grew up, and choked it, and it yielded no fruit. And other fell into good ground, and yielded fruit which grew and increased: and one gave thirty-fold, and another sixty, and another a hundred. And he said,^c He who hath ears to hear let him hear. (4. 1-9.)

2. But when he was in private, those who together with the twelve were about him, asked him concerning the parable. And he said to them, To you it is granted to know the mystery of the kingdom of God; but to those who are without all these things are in parables: that seeing they may see, yet not perceive; and hearing they may hear, yet not understand: lest at any time they should turn to me, and their transgressions should be forgiven them. And he said to them, Have ye not understood this parable? How then shall ye know all the parables? The Sower soweth the word. And these are they by the way side, where the word is sown; even they who when they have heard, Satan immediately cometh, and taketh away the word which was sown in their hearts. And these likewise are they who were sown on rocky ground; those who, when they have heard the word, immediately with joy receive it; yet have they not root in themselves, but are of short duration: afterward when affliction or persecution cometh on account of the word, they immediately stumble. And these are they who were sown amongst the thorns;

^b Birds of the air.

^c Said to them.

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those who^d hear the word, and the cares of this aion, and the deceitfulness of riches, and desires concerning other things, entering in choke the word, and it becometh unfruitful. These also are they who were sown on good ground; they who hear the word and receive it, and bring forth fruit; one thirty fold, and another sixty, and another a hundred. (4. 10-20.)

3. He also said to them, Is a lamp brought that it should be put under the bushel, or under the bed? Is it not brought, that it should be put upon the stand? For there is nothing hidden, but it shall be made apparent; nor hath any thing been concealed, but that it should come into manifestation. If any one hath ears to hear, let him hear. He likewise said to them, Take heed what ye hear: with the measure with which ye mete, shall it be meted to you; and to you who hearken shall more be given. For if any one hath, more shall be given to him: and he who hath not, even what he hath shall be taken from him. (4. 21-25.)

4. Moreover he said, Thus is the kingdom of God, as if a man should cast seed upon the earth, and should sleep and rise night and day, and the seed should spring, and grow up; he knoweth not how. For the earth of itself beareth fruit, first the blade, then the ear, then the full corn in the ear. But when the fruit should yield itself, immediately he putteth in the sickle, because the harvest is come. He also said, To what shall we liken the kingdom of God? Or by what sort of parable shall we make a comparison of it? As it were, by a grain of mustard seed, which when it is sown on the earth, is less than all the seeds which are on the earth: yet when it is sown, it cometh up, and becometh greater than any of the herbs, and produceth great branches, so that the fowls of the air can roost under its shade. And with many such parables spake he the word to them, as they were able to bear it; but without a parable he spake not to them; and in private he explained all things to his disciples. (4. 26-34.)

^d These are they who.

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XIII. And on that day, in the evening, he said to them, Let us pass over to the other side. And having sent away the multitude, they took him as he was in the vessel: and other small vessels were also with him. And a great storm of wind arose; and the waves beat into the vessel, so that it was now filling. Yet he was sleeping on the stern upon a pillow. And they awoke him, and said to him, Teacher, is it no concern to thee, that we are perishing? Then he arose, and rebuked the wind; and he said to the sea, Hush, be still: and the wind ceased, and there was a great calm. Then he said to them, Why are ye thus fearful? How is it that ye have not faith? And they were taken with great awe, and said one to another, Who then is this, that even the wind and the sea obey him? (4. 35-41.)

2. And they came to the other side of the sea, to the country of the Gadarenes. And as soon as he had come out of the vessel, there met him from amongst the tombs a man with an unclean spirit, who had his dwelling amongst the tombs, and no man was able to bind him even with chains: for he had often been bound with fetters and chains; and the chains had been plucked asunder, and the fetters had been broken in pieces, by him: neither could any man subdue him. And always, night and day, he was amongst the tombs and in the mountains, crying aloud, and cutting himself with stones. But when from afar he saw Jesus, he ran and prostrated himself before him; and crying out with a loud voice he said, What have I to do with thee, Jesus, thou Son of God Most High? I adjure thee by God, that thou torment me not. For he had said to him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered saying, My name is Legion; because we are many. And he besought him much, that he would not send them out of the country. Now a great herd of swine was feeding there, near the mountains. And all the demons besought him, saying, Send us to the swine, that we may

^a In the mountains and amongst the tombs.

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enter into them. And immediately Jesus gave them permission. Then the unclean spirits came forth and entered into the swine: and the herd rushed down the precipice into the sea, (They were about two thousand) and were drowned. Then those who kept the swine fled, and reported this in the city, and in the country: and the people went out to see what it was that had been done. And they came to Jesus, and saw the demoniac, him who had held the legion,* sitting down, and clothed and in his right mind; and they were afraid. Those also who had seen it narrated to them, how it had befallen the demoniac, and respecting the swine. Then they began to beseech him to depart from their coasts. And when he had entered the vessel, the man who had been possessed by the demons besought him, that he might be with him. Yet Jesus permitted him not, but said to him, Go home to thy friends, and declare to them how great things the Lord hath done for thee, and that he hath showed thee mercy. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled. (5. 1-20.)

XIV. And when Jesus had passed over again in the vessel to the other side, a great multitude assembled about him. And whilst he was near the sea, Behold, one of the synagogue-rulers, named Jairus, came; and when he saw him, he fell at his feet and besought him earnestly, saying, My little daughter is at the point of death; but come and lay thine hands upon her, that she may be healed; and she shall live. And he went with him. (5. 21-24.)

* *Legion*. Matthew speaks of two demoniacs: the expression, *him who had held the legion*, which is here used, appears quite unnecessary if there was only one; but if there were two, and one of them held the legion, whilst the other was in a less degree possessed, then that expression would not only be in place, but might have also a peculiar force; as it might serve to intimate, that Mark whilst referring to an occasion in which two demoniacs were healed, intended to speak particularly only of the one who, it may be thought, was particularly notorious as well for his strength as for his fierceness.

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2. And a great multitude followed him, and pressed upon him. And a certain woman had had a flux of blood twelve years, and had suffered much under many physicians, and had spent all that she had, and had received no benefit, but rather had grown worse: she having heard concerning Jesus, came from behind him in the crowd, and touched his garment. For she said, If only I can touch his clothes I shall be healed. And instantly the fountain of her blood was dried up; and she felt in her body that she was healed from that malady. And immediately Jesus, having perceived in himself the virtue gone forth from him, turned himself about in the crowd, and said, Who touched my clothes? Then his disciples said to him, Thou seest the crowd thronging thee, and sayest thou, Who touched me? Yet he looked round about to see her who had done this. Then the woman, afraid and trembling, knowing what had been done in her, came and fell down before him, and told him all the truth. But he said to her, Daughter, thy faith hath healed thee: go in peace, and be healed from thy malady. (5. 24-34.)

3. Whilst he was yet speaking, certain came from the synagogue-ruler's house, saying, Thy daughter hath died: why troublest thou the Teacher any further? But Jesus, as soon as he had heard the words spoken, said to the synagogue-ruler, Fear not: only believe. And he permitted not any to accompany him, except Peter and James and John the brother of James. And he came to the house of the synagogue-ruler, and saw the crowd, and those who wept and made great wailing. And when he had come in, he said to them, Why make ye this lamentation, and weep? The child hath not died, but is asleep. And they laughed him to scorn. But he having sent them all out, took with him the father and the mother of the child, and those who were with him, and entered in where the child was lying. And taking the child by the hand, he said to her, Talitha Cumi; which is interpreted, Damsel (I say to thee) arise. And immediately the damsel arose, and walked:

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for she was twelve years old. And they were in ecstasy and great astonishment. And he strictly charged them, that no one should know it: and he commanded that something should be given her to eat. (5. 35-43.)

XV. And he departed thence, and came into his own country: and his disciples followed him. And when the sabbath was come, he began to teach in the synagogue: and many who heard him were astonished, saying, Whence hath this man these things? And what is the wisdom which hath been given to him, that even such great works are wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? And are not his sisters here with us? So they took offence at him. But Jesus said to them, A prophet is not without honour, except in his own country, and amongst his kindred, and in his own house. And he could not perform there any great work, except that he laid his hands on a few sick persons, and healed them. And he wondered at their unbelief. And he went about the surrounding villages, and taught. (6. 1-6.)

XVI. Moreover he called to him the Twelve, and began to send them out two and two: and he gave them power over unclean spirits; and he commanded them, that they should take nothing for the journey, except a staff only; neither wallet, nor bread, nor money in their girdles; but that they should be shod with sandals, and not put on two tunics. And he said to them, Wherever ye shall enter into a house, abide in it until ye shall depart thence. And as many as shall not receive you, nor hearken to you, when ye depart thence shake off the dust which is under your feet for a testimony to them. Verily I say to you, it shall be more tolerable for Sodom and Gomorra in the day of judgment, than for that city. And they having gone forth preached that men should repent: they also cast out many demons, and anointed with oil many who were sick, and healed them. (6. 7-13.)

XVII. And King Herod heard of him (for his name

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had become public) and he said, John the Baptist hath been raised from the dead; and for this reason the mighty powers are operating in him. Others said, It is Elijah: others also said, It is a prophet as^f one of the prophets. But when Herod had heard of him, he said, This is John whom I beheaded: he hath been raised from the dead. For Herod himself had sent and laid hold of John, and bound him in prison, on account of Herodias, the wife of Philip his brother; because he had married her. For John had said to Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias bore him ill will, and wished to destroy him, yet could not. For Herod stood in awe of John, knowing him to be a just and holy man; and he protected him. And when he had heard him, he did many things; and he readily listened to him. Now an opportunity having arrived, when Herod on his birth-day made a supper for his great men, and the chiliarchs, and the chief persons of Galilee: and the daughter of the said Herodias having come in, and danced, and pleased Herod and the guests, the king said to the damsel, Ask me whatever thou wilt, and I will give it to thee. And he swore to her, Whatever thou shalt ask me, I will give it to thee, unto the half of my kingdom. She then went out and said to her mother, What shall I ask? She replied, The head of John the Baptist. And coming in instantly with haste to the king, she asked saying, I will that thou give me immediately upon a charger the head of John the Baptist. And the king, much grieved as he was, on account of his oaths and the guests would not deny her. And immediately the king sent one of his guard, and commanded that his head should be brought. He therefore went and beheaded him in the prison: and he brought his head upon a charger, and delivered it to the damsel; and the damsel delivered it to her mother. And when his disciples heard of it, they came and took up his corpse, and placed it in a tomb. (6. 14-29.)

^f Or as.

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XVIII. And the Apostles came together to Jesus, and told him all that they had done, and all that they had taught. And he said to them, Come ye privately into a retired place, and rest a little: for many were coming and going; and they had not leisure even to eat. And they departed to a desert place by the vessel privately. And the people saw them departing. Many also knew that place: and they hastened thither by land from all the towns, and arrived before them, and came together to him. So when Jesus came out he saw a great multitude; and he was moved with compassion towards them, because they were as sheep not having a shepherd. And he began to teach them many things. (6. 30-34.)

2. And when much of the day was past, his disciples came to him, saying, This is a desert place, and much of the day is past; send them away, that they may go into the country and villages round about, and buy themselves food; for they have nothing to eat. He then answered and said to them, Give ye them to eat. And they said to him, Must we go and buy two hundred denaries' worth of bread, and give them to eat? He then said to them, How many loaves have ye? Go and see. And when they knew, they said, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties. And having taken the five loaves and the two fishes, he looked up towards heaven, and blessed them; and he brake the loaves, and delivered them to his disciples to set before them: he divided the two fishes also amongst them all. And they did all eat, and were satisfied: and they took up twelve baskets full of fragments, and of the fishes. And those who had eaten bread were about five thousand men. (6. 35-44.)

XIX. And immediately he constrained his disciples to enter the vessel, and to go before him to the other side to Bethsaida, whilst he should send away the people. And having dismissed them, he retired to the mountain to pray. And when the evening was come the vessel

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was in the midst of the sea, and he alone upon the land. And he saw them tossed about in rowing; for the wind was contrary to them. And about the fourth watch of the night, he went to them, walking upon the sea; and he would have passed by them: but they seeing him walking on the sea, thought him to be a phantom, and they cried out: for they all saw him, and were troubled. Then immediately he talked with them, and said to them, Take courage, it is I; be not afraid. And he went up to them into the vessel: and the wind ceased. And they were beyond measure astonished, and amazed; for they thought not of the loaves, because their hearts were hardened. (6. 45-52.)

2. And when they had passed over they came to the land of Gennesaret, and drew to the shore. And as soon as they had come out of the vessel, the people recognised him: and having run quickly through all the surrounding country, they began to carry about in beds all who had any malady, where they heard that he was. And wherever he entered into villages, or towns, or country places, they laid the sick in the market-places, and besought him, that they might touch but the fringe of his garment: and as many as touched him were made whole. (6. 53-56.)

XX. Then came together to him the Pharisees, and certain of the Scribes, who had come from Jerusalem. And when they saw some of his disciples eating bread with defiled, that is, unwashed hands, they found fault. For the Pharisees, and all the Jews, eat not unless with clenched fingers they pour water on the hands, holding the tradition of the elders; and when they come from market, they eat not unless they dip them. And many other things there are which they have received to observe; the dipping of cups, and pots, and brazen vessels, and couches. Then the Pharisees and the Scribes asked him, Why walk not thy disciples according to the tradition of the Elders, but eat bread with unwashed hands? But he answered and said to them, Well hath Isaiah prophesied concerning you hypocrites, as it is

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written, This people honoureth me with their lips ; but their heart is far from me. In vain however do they worship me, teaching for doctrines the commandments of men. For having left the commandment of God, ye hold the tradition of men ; the dipping of pots and of cups : and many other things similar to these ye do. He also said to them, Full well ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honour thy father and thy mother : and also, He who speaketh evil against father or mother, let him be put to death. But ye say, If a man should say to his father or mother, Corban (That is, an offering) is that by which thou mightest have received help from me ; even ye are no longer to permit him to do any thing for his father, or for his mother : disauthorizing the word of God by your tradition which ye have delivered. And many things similar to these ye do. (7. 1-13.)

2. And having called to him all the people, he said to them, Hearken all to me, and understand : nothing is there from without a man which entering into him can defile him : but the things which go out from him, those are they which defile the man. If any one hath ears to hear let him hear. And when he had entered into the house from the people, his disciples asked him concerning the parable. And he said to them, Are ye also thus without understanding ? Perceive ye not that any thing from without which entereth into a man can not defile him : because it entereth not into his heart, but into his belly ; and goeth out into the draught, purging all meats ? He then said, What goeth out of the man, that defileth the man : for from within, out of the hearts of men, go forth evil thoughts, adulteries, fornications, murders, thefts, inordinate desires, mischiefs, fraud, lasciviousness, an evil eye, blasphemy, arrogancy, foolishness : all these evil things go forth from within, and defile the man. (7. 14-23.)

XXI. And he arose, and went thence to the borders of Tyre and Sidon : and having entered into a house, he

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would have no man know it: yet he could not remain hid. For a woman whose little daughter had an unclean spirit, having heard of him, came and fell at his feet. The woman indeed was a Gentile, a Syrophenician by nation: and she besought him, that he would cast the demon out of her daughter. But Jesus said to her, Let the children first be fed: for it is not right to take the children's bread, and to cast it to the dogs. She then answered and said to him, Yea, Lord: for even the dogs under the table eat of the children's crumbs. And he said to her, For this saying go thy way: the demon hath gone out of thy daughter. And she went away to her house, and found the demon gone out, and her daughter laid upon the bed. (7. 24-30.)

XXII. And having departed from the territories of Tyre and Sidon, he came again to the sea of Galilee, through the midst of the territories of Decápolis. Then certain brought to him a deaf man with an impediment in his speech, and besought him to lay his hand upon him. And having taken him apart from the crowd, he put his fingers into his ears: he spat also, and touched his tongue: and looking up to heaven, he sighed, and said to him, Effatha; which is, be opened. And immediately his ears were opened, and the tie of his tongue was loosed, and he spake plainly. And he commanded them, that they should tell no man: but the more he commanded them, the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he hath made both the deaf to hear, and the dumb to speak. (7. 31-37.)

2. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples to him, and said to them, I have compassion on the multitude because they have remained with me three days, and have nothing to eat: and if I shall send them away fasting to their homes, they will faint by the way; for many of them came from far. Then his disciples answered him, Whence shall any one be able to satisfy these persons with bread here in the wilderness? And he asked

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them, How many loaves have ye? They said, Seven. And he commanded the people to sit down on the ground: and having taken the seven loaves, and given thanks, he brake them, and delivered them to his disciples, to set before them; and they set them before the people. They had also a few little fishes: and having blessed them, he commanded to set these also before them. So they did eat, and were satisfied: and they took up what remained of fragments, seven baskets full. Now those who had eaten were about four thousand: and he sent them away. (8. 1-9.)

XXIII. And immediately he entered into the vessel with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth and began to question with him, requiring from him a sign from heaven, tempting him. And he groaning in his spirit, said, Wherefore doth this generation require a sign? Verily I say to you, a sign shall not be given to this generation. And having left them he again embarked, and departed to the other side. (8. 10-13.)

XXIV. And they had forgotten to take bread; and they had only one loaf with them in the vessel. And he charged them, saying, Take heed; beware of the leaven of the Pharisees, and of the leaven of Herod. They therefore reasoned among themselves, saying, It is because we have no bread. And Jesus knowing it, said to them, Why reason ye because ye have no bread? Do ye not yet perceive, nor understand? Still have ye your hearts hardened? Having eyes, see ye not? And having ears, hear ye not? And do ye not remember? When I broke the five loaves amongst the five thousand, how many baskets full of fragments took ye up? They said to him, Twelve. And when the seven amongst the four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said to them, How is it that ye understand not? (8. 14-21.)

XXV. And he came to Bethsaida; and they brought to him a blind man, and besought him to touch him. And taking the blind man by the hand, he led him out

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of the town: and having spit upon his eyes, and put his hands upon him, he asked him, if he saw any thing. And looking up, he said, I perceive the men when they walk; because I see them as trees. Then he again put his hands upon his eyes, and made him look up: and he was restored, and saw all things^s clearly. And he sent him to his house, saying, Enter not into the town; neither speak to any one in the town. (8: 22-26.)

XXVI. And Jesus and his disciples went forth into the villages of Cæsarea Philippi. And by the way he asked his disciples, saying to them, Who do men say that I am? They then answered, John the Baptist: and others, Elijah: but others, one of the prophets. And he said to them, And ye; who say ye that I am? Peter then answered and said to him, Thou art the Anointed. And he charged them, that they should tell no one concerning him. (8: 27-30.)

2. And he began to teach them, that it behoved the Son of Man to suffer many things, and to be rejected by the Elders and Chief Priests and Scribes, and to be put to death, and after three days to rise again. And he spoke the matter plainly. Then Peter, having taken him aside, began to find fault with him. But he turning and looking on his disciples, rebuked Peter, saying, Get thee behind me, Satan: because thou art not on the side of God, but on the side of men. (8: 31-33.)

3. And having called to him the people with his disciples, he said to them, Whosoever is willing to come after me, let him deny himself, and take up his cross, and follow me: for he who willeth to preserve his life, shall lose it; but he who shall lose his life for my sake, and for the sake of the gospel, he shall preserve it. For what would it profit a man, if he should gain the whole world, and lose his life? Or what shall a man give as a ransom for his life? For he who shall have been ashamed of me and of my words, in this adulterous and sinful generation, of him shall the Son of Man also be ashamed, when he hath come in the glory of his Father

^s All men.

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with the holy angels. He also said to them, Verily I say to you, that there are some of those standing here, who shall not taste death, until they have seen the kingdom of God come with power. (8. 34-38. 9. 1.)

XXVII. And after six days Jesus took with him Peter and James and John, and led them up a high mountain privately by themselves. And he was transfigured before them: his garments also became glittering, very white even as snow, so as no fuller on earth could whiten. And Elijah with Moses appeared to them; and they talked with Jesus. Then answered Peter and said to Jesus, Rabbi, it is good for us to be here: let us make therefore three tabernacles, one for thee, and one for Moses, and one for Elijah. For he knew not what he should say; because they were greatly terrified. And a cloud overshadowed them: and a voice came out of the cloud, saying, This is my Son, the Beloved: hear him. And immediately looking around them, they no longer saw any one, but Jesus only with themselves. (9. 2-8.)

2. But as they came down from the mountain, he commanded them, that they should tell no one what they had seen, till the Son of Man had risen from the dead. And they took hold of that saying, inquiring one of another, what it was to rise from the dead. And they asked him, saying, Why say the Scribes that Elijah must first come? He then answered, and said to them, Elijah indeed was to come first, and restore all things; and, as it is written concerning the Son of Man, that he should suffer many things and be set at nought. But I say to you, that Elijah hath even come as is written concerning him; and they have done to him what they chose. (9. 9-13.)

XXVIII. And when he came to his disciples, he saw a great crowd around them, and Scribes questioning with them. And the whole multitude, as soon as they saw him, were exceedingly astonished, and running to him, saluted him. And he asked the Scribes, Why are ye questioning with them? Then one of the multitude

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answered and said, Teacher, I have brought to thee my son who hath a dumb spirit: and wherever it taketh him, it throweth him down: and he foameth, and grindeth his teeth, and pineth away: and I asked thy disciples to cast it out, and they were not able. He then answered and said to him, O unbelieving generation, how long shall I be with you? How long shall I bear with you? Bring ye him to me. So they brought him to him: and as soon as he saw him, the spirit threw him into convulsions; and falling at his feet, he wallowed foaming. And he asked his father, How long is it that this hath happened to him? He said, From a child: and often it hath cast him into the fire, and into the water, to destroy him: but if thou canst do any thing, have mercy on us and help us. Jesus then said to him, This might be, if thou canst believe: all things are possible to him who believeth. And immediately the father of the child cried out and said with tears, I believe: Lord, help mine unbelief. Then Jesus seeing that the crowd came running together, rebuked the unclean spirit, saying to it, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And having cried out, and severely convulsed him, it came out: and he was as one dead; so that many said, He is dead. But Jesus taking him by the hand, lifted him up, and he arose. And when he had entered into the house, his disciples asked him privately, Why could not we cast it out? And he said to them, This kind can come out by nothing, but by prayer and fasting. (9. 14-20.)

2. And having departed, thence they passed through Galilee; and he would not that any one should know it: for he was teaching his disciples, and telling them, That the Son of Man is to be betrayed into the hands of men, and they shall kill him; and having been put to death, on the third day he will rise again. They however understood not the saying, and were afraid to ask him. (9. 30-32.)

XXIX. And they came to Capernaum: and when he

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was in the house he asked them, About what were ye disputing amongst yourselves by the way? But they were silent: for they had disputed amongst themselves by the way, who was greatest. And having sat down, he called the twelve, and said to them, If any desire to be first, he shall be last of all, and servant of all. And taking a little child, he set it in the midst of them: then having taken it in his arms, he said to them, he who shall receive one such little child in my name, receiveth me: and he who shall receive me, receiveth not me, but him who sent me. (9. 33-37.)

2. John then answered him, and said, Teacher, we saw a certain man casting out demons in thy name, who followeth not us; and we forbad him, because he followeth not us. But Jesus said, Forbid him not; because there is no man who will do a miracle in my name, and also can be ready to speak evil of me: for he who is not against you^a is for you.^a For whosoever shall give you to drink a cup of cold water in my name, because ye are Christ's, verily I say to you, he shall not lose his reward. (9. 38-41.)

3. Also, he who shall cause to stumble one of these little ones who believe in me, it were better for him if a mill-stone had been hanged about his neck, and he had been cast into the sea. If therefore thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having two hands to go away into Hell, into the fire which is unquenchable; where their worm dieth not, and the fire is not quenched. Moreover if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life lame, rather than having two feet to be cast into Hell, into the fire which is unquenchable; where their worm dieth not, and the fire is not quenched. And also if thine eye cause thee to stumble, pull it out: it is good for thee to enter with one eye into the kingdom of God, rather than having two eyes to be cast into Hell; where their worm dieth not, and the fire is not quenched. For every one shall

^a Us. ^a Us.

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be seasoned for the fire; and every sacrifice shall be seasoned with salt. Salt is good; but if the salt should lose its saltness, with what would ye season it? Ye have salt in yourselves: be ye also in peace one with another. (9. 42-50.)

XXX. And he rose, and went thence into the borders of Judea, by the further side of the Jordan: and again the people came together to him, and as he was wont, he again taught them. Also the Pharisees came, and, to tempt him, asked him, Is it lawful for a man to put away his wife? But he answered and said to them, What did Moses command you? And they said, Moses permitted to write a bill of divorcement, and to put her away. And Jesus answered and said to them, On account of your hardheartedness he wrote for you this commandment. At the beginning of the creation however God made them male and female: for this reason a man shall leave his father and mother, and shall be joined to his wife; and the two shall be one flesh: so that they are no longer two, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again concerning this matter. And he said to them, Whosoever shall put away his wife, and marry another, committeth adultery against her. Also if a woman shall put away her husband, and be married to another, she committeth adultery. (10. 1-12.)

2. Moreover they brought to him little children, that he should touch them: his disciples however rebuked those who brought them. But when Jesus saw it he was displeased, and said to them, Leave the little children to come to me, and hinder them not: for of such is the kingdom of God. Verily I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And having taken them in his arms, and put his hands upon them, he blessed them, (10. 13-16.)

XXXI. And as he went forth into the way, a certain person having run up to him and knelt before him, asked

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him, Good Teacher, what shall I do that I may inherit aionial life? Then said Jesus to him, Why callest thou me good? None is good but one, God. Thou knowest the commandments: Thou shalt not commit adultery: thou shalt not kill: thou shalt not steal: thou shalt not bear false witness: thou shalt not defraud: honour thy father and mother. He then answered and said to him, Teacher, all these things have I observed from my youth. Then Jesus looking upon him, loved him, and said to him, One thing thou lackest: go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me. But he looking sad at that saying, went away sorrowful: for he had many possessions. Then Jesus having looked round about him, said to his disciples, With what difficulty shall they who have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus again answering said to them, Children, how difficult is it for those who trust in riches, to enter into the kingdom of God! An easier thing is it, that a camel should pass through the eye of a needle, than that a rich man should enter into the kingdom of God. They therefore were beyond measure astonished, saying amongst themselves, Who then can be saved? But Jesus looking on them, said, With men it is impossible, but not with God: for all things are possible with God. (10. 17-27.)

2. Peter then began to say to him, Lo, we have left all things, and have followed thee. And Jesus answered and said, Verily I say to you, there is no one who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and for the sake of the gospel,¹ but he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the aion to come aionial life. So many last shall be first, and first last. (10. 28-31.)

XXXII. Now they were in the way going up to Jeru-

¹ And the gospel's.

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salem; and Jesus went before them, and they were amazed; and as they followed him they were afraid. And having again taken the twelve with him, he began to tell them what was about to befall him: Behold, we are going up to Jerusalem, and the Son of Man shall be delivered to the Chief Priests and to the Scribes, and they shall condemn him to death, and shall deliver him to the gentiles: and they shall mock him, and scourge him, and spit upon him, and kill him; and the third day he shall rise again. (10. 32-34.)

2. And James and John, the sons of Zebedee, came to him, saying, Teacher, we desire that thou wilt do for us whatever we shall ask. He then said to them, what desire ye me to do for you? They said to him, Grant to us, that we may sit one on thy right hand, and the other on thy left, in thy glory. But Jesus said to them, Ye know not what ye ask: are ye able to drink of the cup of which I shall drink, and to be baptized with the baptism with which I am baptized? And they said to him, We are able. Jesus said to them, Of the cup indeed of which I shall drink, shall ye drink; and with the baptism with which I am baptized, shall ye be baptized: but to sit on my right hand and on my left, is not mine to give, except to those for whom it hath been prepared. And when the ten heard it, they began to be angry on account of James and John. But Jesus having called them to him, said to them, Ye know that those who are accounted to rule over the gentiles, make themselves lords over them; and their great ones exercise arbitrary authority upon them. It shall not be so however amongst you: but whosoever willeth to become great amongst you, shall be your servant; and whosoever willeth to become chief amongst you, shall be slave of all. For even the Son of Man came not to be served, but to serve; and to give his life a ransom for many. (10. 35-45.)

XXXIII. And they came to Jericho: and as he and his disciples and a great multitude went out from Jericho, blind Bartimæus son of Timæus sat by the way-

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side begging. And hearing that it was Jesus the Nazarene, he began to cry aloud and to say, Jesus, Son of David, have mercy on me. And many rebuked him, that he might be silent: but he cried so much the more, Son of David, have mercy on me. And Jesus standing still, commanded him to be called: and they called the blind man, saying to him, Take comfort, rise; he calleth thee. He then casting away his garment, rose, and came to Jesus. And Jesus answering said to him, What desirest thou that I should do for thee? The blind man said to him, Rabbi, that I may receive sight. Jesus then said to him, Go; thy faith hath made thee whole. And immediately he received sight, and followed Jesus in the way. (10. 46-52.)

XXXIV. And when they were approaching Jerusalem, at Bethfage and Bethany, near the mount of Olives, he sent two of his disciples, and said to them, Go into the village over against you; and as soon as ye have entered it, ye shall find tied an ass's colt on which no man hath sat: loose him and bring him to me. And if any one should say to you, Why do ye this? say ye, Because the Lord hath need of him: and immediately he will send him hither. (11. 1-3.)

2. They went therefore, and found a colt tied at a door without in the street; and they loosed him. And some of those who were standing there, said to them, What do ye loosing the colt? They then spoke to them as Jesus had commanded them; and they gave them leave. So they brought the colt to Jesus, and placed their garments on him, and he seated himself upon him. Many also spread their garments on the road; others too cut down branches from the trees, and strewed them on the road. And those who went before, and those who followed, shouted saying, Hosanna: blessed be he who cometh in the name of the Lord: blessed be the kingdom of our father David which cometh in the name of the Lord: Hosanna in the highest. (11. 4-10.)

3. And Jesus entered into Jerusalem, and into the temple: and having looked round upon all things, it

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being now evening, he went out to Bethany with the twelve. (11. 11.)

XXXV. And on the morrow as they came forth from Bethany, he was hungry: and seeing at a distance a fig-tree which had leaves, he went, if therefore he should find any thing on it; (And when he had come to it, he found nothing but leaves) for it was not fig-time.* Then Jesus addressed it, saying, Let no one eat fruit from thee any more for ever. And his disciples heard it. (11. 12-14.)

2. And they came into Jerusalem; and Jesus having entered into the temple, began to cast out those who sold and bought in the temple: and he overthrew the tables of the money-changers, and the seats of those who were selling doves: neither permitted he that any one should carry any vessel through the temple: and he taught, saying to them, Is it not written, My house shall be called a house of prayer for all nations? But ye have made it a den of robbers. And the Scribes and the Chief Priests heard him, and they sought how they might destroy him; for they feared him, because all the people were astonished at his doctrine. And when the evening came, he went out of the city. (11. 15-19.)

XXXVI. And in the morning as they passed by, they saw the fig-tree withered from the root. And Peter calling to mind, said to him, Rabbi, See the fig-tree

* *For it was not fig-time.* As the narrative gives us to understand that Jesus expected to find fruit on the tree thus noticed, and as the Evangelist wrote avowedly to do him honour, so we are sure that he did not intend to impute to him an unreasonable expectation; and therefore we may safely conclude, that he employed the words here cited to assign, not the reason which, so to speak, justified the tree in not having fruit, but the reason which warranted any one who saw it, to suppose, that fruit might be found on it. The Evangelist's intimation is brief, and somewhat obscure: an example taken from amongst our own sayings may serve to illustrate it. We know that if any one amongst us should say, *It was not hay-time*, he might intend to allude to a time when the fields were still covered with uncut grass: so may we conclude, that when the Evangelist said, *It was not fig-time*, he intended to speak of a time when the figs had not been gathered, and when the fig-trees in general were still bearing their fruit.

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which thou cursedst is withered. And Jesus answered and said to them, Have faith in God : for verily I say to you, that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that what he hath spoken shall be done ; that which he hath spoken shall happen to him. Wherefore I say to you, whatsoever things ye shall ask in prayer, believe that ye are receiving them, and they shall be yours. And when ye stand praying, forgive, if ye have ought against any one ; that your Father who is in heaven may also forgive you your offences. But if ye forgive not, neither will your Father who is in heaven forgive your offences. (11. 20-26.)

2. And they came again to Jerusalem : and as he was walking in the temple, the Chief Priests and the Scribes and the Elders came to him, and said to him, By what authority doest thou these things ? And who gave thee this authority, that thou shouldest do these things ? Jesus then answered and said to them, I also will ask you concerning one matter, and answer me ; then will I tell you by what authority I do these things. The baptism of John, was it from heaven, or from men ? Answer me. And they reasoned amongst themselves, saying, If we shall say, from heaven ; he will say, Why then have ye not believed him ? But if we shall say, From men ; we are afraid of ^h the people : for all esteemed John, that he was indeed a prophet. And they answered and said to Jesus, We know not. And Jesus answered and said to them, Neither tell I you, by what authority I do these things. (11. 27-33.)

3. And he began to speak to them in parables. A man planted a vineyard, and set up a fence around it, and digged a place for the wine vat, and built a tower, and let it to husbandmen ; and he went abroad. And in the season he sent a servant to the husbandmen, that he might receive from the husbandmen some of the fruit of the vineyard. But they laying hold of him, beat him, and sent him away empty. And again he sent to them

* They were afraid of.

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another servant; and him they wounded on the head with stones, and sent him away dishonourably treated. And again he sent another; and him they killed: also, many others; and some they beat, others they killed. Therefore as he had still one Son, his beloved, he sent him also last to them, saying, They will reverence my son. Those husbandmen, however, said amongst themselves, This is the heir: come, let us kill him, and the inheritance shall be ours. So they took him, killed him, and cast him out of the vineyard. What therefore will the owner of the vineyard do? He will come and destroy the husbandmen; and he will let his vineyard to others: Have ye never read this scripture? The stone which the builders rejected, the same hath been made the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? And they desired to lay hold of him, and were afraid of the people; for they perceived that he had spoken the parable against them. And they left him, and departed. (12: 1-12.)

XXXVII. And they sent to him certain of the Pharisees, and of the Herodians, that they might catch him by discourse. They then coming to him said, Teacher, we know that thou art true, and carest not for any man; for thou lookest not on men's person; but teachest the way of God in truth. Is it lawful to pay tribute to Cæsar, or not? Shall we pay; or shall we not pay? But he knowing their hypocrisy, said to them, Why tempt ye me? Bring me a denary, that I may see it. They then brought it. And he said to them, Whose is this image and inscription? And they said to him, Cæsar's. And Jesus answering said to them, Render what is Cæsar's to Cæsar, and what is God's to God. And they marvelled at him. (12: 13-17.)

XXXVIII. Then came to him Sadducees, who say that there is no resurrection: and they asked him, saying, Teacher, Moses wrote for us, If any man's brother die, and leave a wife, yet leave no children, that his brother should take his wife, and raise up seed for his brother. There were seven brethren: and the first took

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a wife, and dying, left no seed. Also the second took her, and died; neither left he seed: and in like manner the third. So also the seven had her, and left no seed: last of all the woman also died. In the resurrection therefore when they shall rise again, of which of them shall she be wife? For the seven had her for wife. And Jesus answered and said to them, Are ye not in error respecting this, not knowing the scriptures; nor the power of God? For when they rise from the dead, they neither marry, nor are given in marriage, but are as the angels of God in heaven. Concerning the dead however, that they are raised, have ye not read in the book of Moses, at the place of the bush, how God spake to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of dead, but of living: ye are therefore much in error. (12. 18-27.)

XXXIX. And one of the Scribes, who having heard them disputing perceived that he had answered them well, drew near and asked him, Which is the first commandment of all? Jesus then answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy understanding, and with all thy strength. This is the first commandment: and the second is similar to it; Thou shalt love thy neighbour as thyself. There is not another commandment greater than these. And the scribe said to him, Right, Teacher: with truth hast thou said, that there is one God. And there is none other but he: and to love him with all the heart and with all the understanding and with all the soul and with all the strength, and to love one's neighbour as one's self, is more than all whole burnt offerings and sacrifices. Then Jesus perceiving that he had answered discreetly, said to him, Thou art not far from the kingdom of God. And no one any more ventured to interrogate him. (12. 28-34.)

¹ He is not the God of dead, but God of living.

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2. Moreover Jesus took occasion to say, as he was teaching in the temple, How say the Scribes that the Anointed is the Son of David? For David himself said by Holy Spirit,^m The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. David himself therefore calleth him Lord; and whence is he his Son? And the majority of the people heard him gladly. (12. 35-37.)

XL. And he said to them in his teaching; Beware of the Scribes who like to walk in long robes, and salutations in the market-places; and the chief seats in the synagogues, and the chief couches at feasts; who devour widows' houses, and for a pretence make long prayer: these shall receive greater condemnation. (12. 38-40.)

XLI. And as Jesus was sitting opposite the treasury, he observed how the people cast money into the treasury: and many rich persons cast in much. And a certain poor widow came, and cast in two mites, which make a farthing.* And having called to him his disciples, he said to them, Verily I say to you, that this poor widow hath cast in more than all they who have cast into the treasury: for all they have cast in from their superfluity; but she from her penury hath cast in all that she had, all her means of subsistence. (12. 41-44.)

XLII. And as he went out of the temple, one of his disciples said to him, Teacher; Look what great stones, and what great buildings! And Jesus answered and said to him, Seest thou all these great buildings? One stone shall not be left upon another, which shall not be thrown down. And as he sat upon the mount of olives opposite to the temple, Peter and James and John and Andrew asked him privately, Tell us when these things shall be, and what will be the sign when all these things are about to be accomplished? And Jesus answering them, began to say, Take heed that no one deceive you; for many shall come in my name, saying, I am he; and they shall deceive many. When therefore ye shall hear

^m The Holy Spirit.

* That is, a *quadrans*. See M II. 8.

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of wars, and rumours of wars, be not troubled: for this must happen; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in different places, and famines shall there be and disturbances. These things will be the beginning of sorrows. Take heed therefore to yourselves: for they will deliver you to councils; and in synagogues shall ye be beaten, and ye shall be brought before governors and kings for my sake, for a testimony to them. Also, the gospel must first be preached to all nations. But when they shall have led you away to deliver you, be not anxious beforehand concerning what ye shall say, neither premeditate it; but speak whatever shall be given to you in that hour: because ye are not to speak, but the Holy Spirit. Then shall the brother deliver up the brother to death, and the father the child: the children also shall rise up against the parents, and put them to death. And ye shall be hated by all on account of my name: he however who endureth to the end, the same shall be saved. When therefore ye shall see the Abomination of the desolation mentioned by Daniel the prophet, standing where it ought not; (Let him who readeth understand) then let those who are in Judea flee to the mountains: he also who is on the roof, let him not come down into the house, nor go in to take any thing out of the house. And he who is in the field, let him not turn backwards to take his garment. But wo to those who are with child, and to those who give the breast, in those days. Pray ye also that your flight be not in stormy weather. For those shall be days of tribulation, such as has not been from the beginning of the creation which God created, until now, and in no wise shall be. And unless the Lord had shortened those days, no flesh would be saved: but on account of the elect whom he hath chosen, he hath shortened those days. And then if any one shall say to you, Lo, here is the Anointed; or Lo, there, believe it not: for false christs and false prophets shall rise, and shall give signs and prodigies, so as to deceive, if it were possible, even

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the elect. Take heed therefore : Behold, I have foretold you all things, (13. 1-23.)

2. But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers which are in the heavens shall be shaken. And then shall they see the Son of Man coming in clouds with great power, and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the extremity of earth to the extremity of heaven. (13. 24-27.)

3. Learn then a parable from the fig-tree: when already it's branch is tender, and the leaves sprout, ye know that summer is near. So also ye, when ye shall see these things coming to pass, know ye that he is close at hand. Verily I say to you, that this generation shall not pass away, till all these things be done. The heaven and the earth shall pass away; but my words shall not pass away. (13. 28-31.)

4. But concerning that day and hour, knoweth no man, neither the angels who are in heaven, nor the Son, but the Father. Take heed, watch and pray; for ye know not when the time is. It is as when a man going abroad hath left his house, and given authority to his servants, and to every man his work, and hath commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh; in the evening, at midnight, at cockcrow, or in the morning: lest having come suddenly, he should find you sleeping. Moreover what I say to you, I say to all; Watch. (13. 32-37.)

XLIII. Now after two days was the passover, and the feast of unleavened bread; and the Chief Priests and the Scribes sought how they might take Him by fraud, and put him to death: but they said, Not in the feast, lest there be a tumult of the people. (14. 1, 2.)

XLIV. And as he was in Bethany, in the house of Simon the leper, whilst he sat at table, a woman came who had an alabastron of perfume of pure and costly

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spikenard; and having broken open the alabastron, she poured it upon his head. Some however were angry within themselves, and said, Why was this waste of the perfume made? For it might have been sold for above three hundred denaries, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why do ye molest her? She hath wrought a good work on me. For ye have the poor always with you, and as often as ye wish, ye can do them good; but me ye have not always. She hath done what she could: she hath undertaken beforehand to anoint my body for the burial. Verily I say to you, wherever in the whole world these good tidings shall be published, that also which she hath done shall be told for a memorial of her. (14. 3-9.)

XLV. Then Judas Iscariot, one of the twelve, went to the Chief Priests, that he might deliver him to them. And when they heard him they rejoiced, and promised to give him money: and he sought how he might conveniently betray him. (14. 10, 11.)

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I. Now on the first day of unleavened bread, when they sacrificed the passover, his disciples said to him, Where wilt thou that we should go and prepare, that thou mayest eat the passover? And he sent two of his disciples, and said to them, Go into the City, and a man bearing a pitcher of water shall meet you; follow him. And where he shall go in, say ye to the master of the house, The Teacher saith, Where is the guestchamber in which I may eat the passover with my disciples? And he will show you a large upper room furnished and made ready: there prepare for us. And his disciples departed and went into the city, and found as he had said to them: and they prepared the passover. (14. 12-16.)

2. And in the evening he came with the twelve. And whilst they were at table and eating, Jesus said, Verily I say to you, that one of you who eateth with me, shall

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betray me. They then began to grieve, and to say to him, first one and then another, Is it I? But he answered and said to them, It is one of the twelve who dipperth with me in the dish. The Son of Man indeed goeth, as is written concerning him: but wo to that man by whom the Son of Man is betrayed: it had been good for that man if he had not been born. (14. 17-21.)

3. And as they were eating, Jesus having taken bread and blessed it, broke it, and gave it to them and said, Take, eat: this is my body. And having taken the cup and given thanks, he gave it to them; and they all drank of it. And he said to them, This is my blood, that of the New Covenant, which is to be shed for many. Verily I say to you, that I will not any more drink of the fruit of the vine, until that day when I shall drink it new in the kingdom of God. And when they had sung a hymn, they went out to the mount of Olives. (14. 22-26.)

II. Then said Jesus to them, All ye shall take offence at me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. But after that I have been raised again, I will go before you into Galilee. Peter then said to him, Even if all shall take offence, yet will not I. And Jesus said to him, Verily I say to thee, that thou to-day¹ in this night, before the cock crow twice, shalt thrice deny me. But he spake the more vehemently, If I must die with thee, I will in no wise deny thee. So also said they all. (14. 27-31.)

III. And they came to a place named Gethsemane: and he said to his disciples, Sit ye here, whilst I shall pray. Then he took with him Peter and James and John; and he began to be sore distressed and very faint. And he said to them, My soul is exceeding sorrowful, even unto death: remain here and watch. And having gone forward a little, he fell upon the ground; and he prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are

That to-day.

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possible to thee : remove this cup from me ; yet not what I will, but what thou wilt. And he came and found them asleep ; and he said to Peter, Simon, sleepest thou ? Wast thou not able to watch one hour ? Watch ye and pray, that ye enter not into temptation : the spirit indeed is ready, but the flesh is weak. And having gone away again, he prayed saying the same words. And when he returned, he again found them sleeping ; for their eyes were heavy : and they knew not what to answer him. And he came the third time, and said to them, Sleep ye to the last, and take your rest ? It is enough : the hour is come : Behold, the Son of Man is betrayed into the hands of sinners. Rise, let us go : Lo, he who betrayeth me is at hand. (14. 32-42.)

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I. And immediately, whilst he was speaking, came Judas one of the twelve, and with him a great multitude with swords and clubs, from the Chief Priests and the Scribes and the Elders. Now he who had betrayed him had given them a signal, saying, Whom I shall kiss, is he : lay hold of him, and lead him away safely. And as soon as he was come, he went up to him, and said, Rabbi, Rabbi ; and kissed him. They therefore laid their hands on him and took him. But one of those who stood by, drew a sword, and struck a servant of the High Priest and cut off his ear. Then Jesus answered and said to them, Have ye come out as against a robber, with swords and clubs to take me ? Daily was I teaching amongst you in the temple, and ye laid not hold of me. But the Scriptures must be fulfilled. And all left him and fled. And a certain youth followed him, having his body covered with a linen cloth ; and the young men laid hold of him : but he leaving the cloth, fled from them naked. (14. 43-52.)

II. And they led Jesus to the High Priest : and with him were assembled all the Chief Priests, and the Elders, and the Scribes. And Peter followed him at a

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distance into the palace of the High Priest; and he sat down together with the attendants, and warmed himself at the fire. (14. 53, 54.)

2. Now the Chief Priests and the whole Sanhedrim sought evidence against Jesus, that they might put him to death: yet they found it not. For many witnessed falsely against him; yet their evidence was not sufficient. And certain rose up, and witnessed falsely against him, saying, 'We heard him say, I will destroy this temple made with hands, and in three days I will build another made without hands.' Yet not even so was their evidence sufficient. And the High Priest rising up in the midst, interrogated Jesus, saying, Answerest thou nothing? What do these witness against thee? He how ever was silent, and answered nothing. Again the High Priest interrogated him, and said to him, Art thou the Anointed, the Son of the Blessed? Jesus then said, I am: and ye shall see the Son of Man sitting on the right hand of Power, and coming with the clouds of heaven. Then the High Priest rent his clothes and said, Why have we need any further of witnesses? Ye have heard the blasphemy? What think ye? And they all adjudged him to be deserving of death. And some began to spit upon him; and to cover his face, and to buffet him; and to say to him, Prophecy. Also the attendants struck him with the palms of their hands. (14. 55-65.)

3. And as Peter was in the lower part of the court one of the maidservants of the High Priest came; and seeing Peter warming himself, she looked on him and said, And thou wast with Jesus the Nazarene. But he denied saying, I know not nor understand what thou sayest. And he went out into the porch, and the cock crew. And again the maidservant saw him, and began to say to those who stood by, This is one of them. But he denied again. And after a little, again those who stood by said to Peter, Truly thou art one of them; for thou also art a Galilean, and thy speech is like theirs. Then began he to imprecate curses on himself and to

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swear, I know not this man of whom ye speak. And a second time the cock crew: And Peter remembered the word which Jesus had spoken to him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon he wept. (14. 66-72.)

III. And as soon as it was morning, the Chief Priests with the Elders and Scribes, even the whole Sanhedrim, held a consultation; and having bound Jesus, they led him away and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? He answered and said to him, Thou sayest it. And the Chief Priests accused him of many things. Pilate then again asked him, saying, Answerest thou nothing? See how many things they witness against thee? But Jesus answered him not any more, so that Pilate marvelled. (15. 1-5.)

2. Now at the feast he released to them one prisoner whomsoever they asked. And there was one named Barabbas, bound with his seditious companions, who in the sedition had committed a murder. And the multitude crying aloud began to ask what he had always done for them. Pilate then answered them, saying, Desire ye that I should release for you the king of the Jews? Because he knew that for envy the Chief Priests had delivered him. But the Chief Priests stirred up the people, that rather he might release Barabbas for them. Pilate then answering said again to them, What then desire ye that I should do to him whom ye call King of the Jews? They then again cried out, Crucify him. But Pilate said to them, Why? what evil hath he done? They however cried out more vehemently, Crucify him. Pilate therefore being desirous to satisfy the multitude, released Barabbas for them; and having scourged Jesus, he delivered him to be crucified. (15. 6-15.)

IV. Then the soldiers led him into the palace, which is the prætorium: and they gathered together the whole cohort. And they clothed him with purple; and having platted a crown of thorns, they put it on him. Then

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they began to salute him, Hail, King of the Jews: and they smote him on the head with a reed, and spat upon him: and bending the knee to him, they did him homage. And when they had mocked him, they took the purple from him, and put his own garments on him, and led him out that they might crucify him. (15. 16-20.)

2. And they compelled a certain Simon a Cyrenian, the father of Alexander and Rufus, as he passed by coming out of the country, to bear his cross. And they led him to the place Golgotha; which is interpreted Skull's place: and they gave him to drink wine mingled with myrrh; but he received it not. And having crucified him, they parted his garments amongst them, casting lots upon them, what every one should take. It was the third hour when they crucified him: and the inscription of his accusation was written over him: THE KING OF THE JEWS. (15. 21-26.)

3. They also crucified with him two robbers; one on his right and the other on his left. And the scripture was fulfilled which saith, And he was numbered with transgressors. And those who passed by reviled him, shaking their heads and saying, Aha! Thou who destroyest the temple, and buildest it in three days: save thyself and come down from the cross. In like manner also the Chief Priests, deriding him amongst themselves with the Scribes, said, He saved others, can he not save himself? The Anointed, the King of Israel! Let him now come down from the cross, that we may see, and believe. Also those who were crucified with him reproached him. (15. 27-32.)

4. But when it was the sixth hour, darkness was over the whole earth until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, Lama sabacthani? Which is interpreted, My God, My God, why hast thou forsaken me? And some of those who stood there, when they heard it, said, Lo, he calleth Elijah. Then one ran, and filled a sponge with vinegar; and having put it on a reed, he gave him to drink, say-

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ing, Leave him: let us see if Elijah is coming to take him down. But Jesus, having uttered a loud cry, expired. And the vail of the temple was rent in two, from top to bottom. But when the centurion, who had stood opposite to him, saw that in thus crying out he expired, he said, Truly this man was Son of God. Moreover certain Women also were looking on from far: amongst whom was Mary the Magdalene, and Mary the mother of James the less and of Joseph, and Salome: (Who also had followed him when he was in Galilee, and ministered to him) and many others who had come up with him to Jerusalem. (15. 33-41.)

V. And when it was evening, since it was the preparation which is the day before the sabbath, Joseph of Arimathea, an honourable Counsellor, who also himself was waiting for the kingdom of God, came, and went in with boldness to Pilate, and begged the body of Jesus. But Pilate was surprised that he should be dead already; and having called to him the centurion, he asked him, if he had been some time dead. And when he knew it from the centurion, he gave the body to Joseph. And having bought a linen cloth, and taken him down, he wrapped him in the cloth: and he placed him in a tomb which had been hewn out of a rock; and he rolled a stone to the entrance of the tomb. Also Mary the Magdalene, and Mary the mother of Joseph, saw where he was laid. (15. 42-47.)

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I. And when the sabbath was past Mary the Magdalene, and Mary the mother of James, and Salome, bought sweet spices that they might go and anoint him. And very early in the morning of the first day of the week they came to the tomb, at the rising of the sun. And they said amongst themselves, Who shall roll us away the stone from the entrance of the tomb? (For it was very great.) And when they looked they saw that the stone had been rolled away. And having entered into the tomb, they saw a young man sitting on the

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right side clothed in long white raiment: and they were greatly terrified. But he said to them, Be not afraid: ye seek Jesus the Nazarene, who was crucified: he hath been raised, he is not here. Lo, the place where they laid him. But go, say to his disciples, and to Peter, He goeth before you into Galilee: there shall ye see him, as he said to you. And having gone out quickly, they fled from the tomb; for fear and astonishment had seized them: neither said they any thing to any man; for they were afraid. (16. 1-8.)

II. He then, having arisen early on the first day of the week, appeared first to Mary the Magdalene, out of whom he had cast seven demons. She went and told those who had been with him, as they mourned and wept. And they, when they had heard that he was alive and had been seen by her, believed not. (16. 9-11.)

2. After these things he appeared in another form to two of them, as they were walking and going into the country. And they going away, told it to the rest: neither did they believe them. Afterwards he appeared to the Eleven as they sat at meat, and upbraided them for their unbelief and hardheartedness, because they had not believed those who had seen him after he had been raised. (16. 12-14.)

3. He also said to them, Go into all the world, and preach the gospel to the whole creation: he who believeth, and is baptized, shall be saved; but he who believeth not, shall be condemned. These signs also shall accompany those who believe: in my name they shall cast out demons; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. (16. 15-18.)

4. So then the Lord, after that he had spoken to them, was received up into heaven, and sat on the right hand of God. But they going forth preached every where; the Lord working with them, and confirming the word with signs following.° (16. 19, 20.)

Following. Amen.

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TO THE

GOSPEL ACCORDING TO THE EVANGELIST LUKE.

SERVICE OF JESUS CHRIST.

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2. He again foretells his sufferings. M xxii. 2. Ma xviii. 2.
- XXVII. He sets before his disciples a little child as their model. M xxiv. 1. Ma xix. 1.
2. He instructs them to take heed how they opposed those who acted in his name. Ma xix. 2.
- XXVIII. He prepares to go up to Jerusalem; and reproves

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James and John for their vindictive spirit.

XXIX. He declares that he had not where to lay his head; and shows that his call requires prompt and entire obedience. M vi. 1.

XXX. He ordains, instructs, and sends forth seventy other disciples, anti-likeing his work of mercy to a harvest, encourages them to pray for an increase of labourers; and he denounces woes against Chorazin, Bethsaida, and Capernaum, for their unbelief. M xii. xv.

XXXI. The seventy give an account of their mission.

2. He offers thanks to the Father; and declares that the Father hath delivered all things to him. M xv. 2.

XXXII. He tells a Lawyer, that to inherit life everlasting, he is to love God supremely, and his neighbour as himself. M xiv. 1. Ma xxxix. 1.

2. To show him who is his neighbour, he adds the parable of the good Samaritan.

XXXIII. He commands to Mark that the oxample of his sister Mary.

XXXIV. He teaches his disciples to pray. M li. 7.

2. He shows the efficacy of prayer, by the parable of the importunate friend.

XXXV. He casts a demon out of a dumb man; reproves those who charged him with being actuated by Beelzebub; and declares the awful state of that man into whom the unclean spirit reenters. M xix. 1, 2. Ma xi. 1. J xiv. 2. xvi. 4.

2. He refuses to give any sign but that of the prophet Jonah; and declares that the Queen of the South, and the men of Nineveh, shall, at the Judgment condemn that generation; and he enjoins the right use, and careful preservation, of

the light already received, M xix. 2.

XXXVI. In dining with a Pharisee, he shows the insufficiency of those washings, and that zeal for rites, on which the Pharisees were relying. M xxv. 1. Ma xx. 1.

2. He denounces woes against the manifold hypocrisy of that sect, and of the Scribes; warns those present that the nation would ill treat the Apostles and Prophets whom the Wisdom of God was about to send to them; and declares that all the blood of the martyred prophets should be required of that generation. M xvi. 2.

XXXVII. He cautions the disciples against the doctrine of the Pharisees; tells them whom they are to fear, and comforts them with the declaration of God's universal Providence; declares the dreadful consequences of speaking against the Holy Spirit; and promises the effectual aid of the Spirit to his followers. M xiii. 2.

2. He refuses to be judge in temporal matters; cautions the people against covetousness; and, to show its delusive and destructive tendency, he delivers the parable of the rich man who trusted in the abundant products of his fields.

3. He teaches not to be over careful about earthly things, but to lay up treasure in heaven; and in so doing affirms the universal Providence of God. M ii. 8.

4. To show the necessity of being always ready to attend his call, he delivers the parable of the servants waiting for their master.

5. Still, further to exhort to watchfulness he shows, by a parable, the recompense of the faithful, and the punishment of the prodigate; and he affirms that the degree of punishment

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- will correspond with the degree of guilt, as from him to whom much had been committed, much will be required. M. xlvii. 5.
6. He foretels that on the preaching of his doctrine, there would be family divisions and persecutions.
7. He reproves the people for not rightly using the signs of the times; and by an allusion to judicial processes counsels them to strive to obtain forgiveness of their sins.
- XXXVIII. He takes occasion from the violent death of certain Galileans and others, to preach repentance.
2. To enforce that lesson, he delivers the parable of the unproductive fig-tree.
- XXXIX. He heals a woman of an infirmity of eighteen years standing.
- XI. He delivers the parables of the grain of mustard seed, and of the leaven. M. xx. 3. Ma. xii. 4.
- XLI. He exhorts to enter in at the strait gate; and shows that many, who thought themselves entitled to a portion with Abraham Isaac and Jacob, will be rejected; whilst others from East West North and South will be accepted. M. ii. 16.
- XLII. He sends a message of reproof to Herod; and most graciously declares his own providential care of the people of Israel in former ages. M. xli. 3.
- XLIII. He cures a man of the dropsy when dining on a Sabbath-day with a Pharisee.
2. He cautions the guests against self-exaltation.
3. He tells them to feast the poor rather than the rich.
4. He delivers the parable of the great supper, in which he shows the perverseness of man, and the patience and ever recurring mercy of God.
- XLIV. He again declares that his cross must be borne by his disciples; and by the parables of the man who began to build a tower, and the king going to war, he warns them to count the cost.
- XLV. To answer certain Pharisees and Scribes who charged him with receiving sinners, he delivers the parables of the lost sheep, of the lost drachma, and of the prodigal son. M. xxiv. 1.
- XLVI. To show that men should make a heavenly inheritance the one exclusive object of their exertions, he delivers the parable of the unfailful steward.
2. He reproves the Pharisees for their covetousness; declares that the Law and the Prophets were until John; adds that it was impossible for the Law to fail; and speaks concerning divorce.
3. He describes the worldly and subsequent conditions of a certain rich man; and a beggar named Lazarus.
- XLVII. He denounces woes against those who should be stumbling blocks to others; and instructs how a trespassing brother is to be treated. M. xxiv. 1, 3. Ma. xxix. 3.
2. He takes occasion to declare the power of faith; and shows that men are to account themselves bound to serve God in all things.
- XLVIII. He cleanses ten lepers.
- XLIX. He declares the kingdom of God to be within, and that it comes not with outward show.
2. He delivers predictions relating to his second advent, and to the destruction of Jerusalem; and exhorts his hearers to be ready for both these events, by examples drawn from the days of Noah and the days of Lot. M. xlvii. 4.

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- L. To exhort to perseverance in prayer, he delivers the parable of the importunate widow. *M xxxvi. 1.*
- LI. To admonish the self-righteous and encourage the humble, he delivers the parable of the Pharisee and the Publican. *2. He receives little children. M xxxv. 2. Ma xxx. 2.*
- LII. He tries the profession of a rich young man. *M xxxvi. 1. Ma xxxi. 1.*
2. He promises everlasting rewards to his faithful followers. *M xxxvi. 2. Ma xxxi. 2.*
- LIII. He again speaks of his approaching sufferings and resurrection. *M xxxvii. 1. Ma xxxii. 1.*
- LIV. He gives sight to a blind man near Jericho. *M xxxviii. Ma xxxiii.*
- LV. He invites himself to be the guest of Zaccheus, is gratefully received by him, and confirms him an heir of salvation.
2. To meet the thoughts of those who expected that the kingdom of God would immediately appear, he delivers the parable of the pounds.
- LVI. He enters with public procession into Jerusalem, and with tears foretells its destruction. *M xxxix. 1, 2. Ma xxxiv. 1, 2. J xlii. 1.*
2. He drives the buyers and sellers out of the temple. *M xxxix. 3. Ma xxxv. 2. J iv. 1.*
- LVII. He convicts the Chief Priests, Scribes, and Elders of unbelief respecting the Baptism of John. *M xli. 1. Ma xxxvi. 1.*
2. The parable of the husbandmen and the vineyard. *M xli. 2. Ma xxxvi. 3.*
- LVIII. He declares what is to be rendered to Cesar and what to God. *M xliii. Ma xxxvii.*
- LIX. He convicts the Sadducees of error, in denying the resurrection of the dead. *M xliv. Ma xxxviii.*
- LX. He proposes to certain Scribes the question, How the Anointed could be both Lord and Son of David. *M xlv. 2. Ma xxxix. 2.*
- LXI. He cautions the people against the selfishness, and love of human distinctions, observable in the Scribes. *M xlv. 1. Ma xl.*
- LXII. He graciously notices the widow's offering. *Ma xli.*
- LXIII. He foretells the destruction of the temple, and other events. *M xlv. 1. Ma xlii. 1.*
2. He announces his second advent. *M xlv. 2. Ma xlii. 2.*
3. By a parable drawn from the fig-tree, he shows how the approach of these events might be discerned. *M xlv. 3. Ma xlii. 3.*
4. He enjoins the disciples to watch. *M xlv. 4. Ma xli. 4.*
- LXIV. The Chief Priests and Scribes having conspired against Jesus, Judas sells him to them. *M xlv. 1. Ma xlii. xlv.*

SACRIFICE OF JESUS CHRIST.

THIRD CHAPTER.

Narrative of what took place prior to the offering.

- L. Jesus directs two of the disciples to prepare for the Passover. *M i. 1. Ma i. 1.*
2. He keeps the Passover, and institutes the use of bread and

wine, to commemorate his death. *M i. 2, 3. Ma i. 2, 3.*

3. He makes it known that one of his disciples was about to betray him. *M i. 2. Ma i. 2. J i. 2.*

4. He reproves the desire of the Apostles for temporal power;

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and promises them authority in his spiritual kingdom.

II. He predicts that Peter will deny him. M ii. Ma ii. J ii. 1.

2. He directs his disciples to provide themselves with purse, scrip, and sword.

III. His agonies in the garden. M iii. Ma iii. J v.

FOURTH CHAPTER.

Narrative of what took place at the offering.

I. Jesus is apprehended. M ii. Ma i. J i.

II. He is led away to the High Priest; and Peter follows him, and denies him. M ii. 1, 3. Ma ii. 1, 3. J ii. 1, 3.

2. He is mocked and ill-treated by the attendants. The Sanhedrim pretend to convict him on his own acknowledgment. M ii. 2. Ma ii. 2. J ii. 2.

III. He is delivered to Pilate and examined by him. M iii. 1, 3. Ma iii. 1. J iii. 1.

2. Pilate sends him to Herod, who questions him, treats him scornfully, and sends him back to Pilate.

3. Pilate gives sentence against Jesus; releases Barabbas; and delivers Jesus to be crucified. M iii. 4. Ma iii. 2. J iii. 2.

IV. Jesus alludes to the calamities about to come upon the Jewish nation.

2. He is crucified between two robbers. M iv. 2; 3. Ma iv. 2; 3. J iv. 1.

3. He promises to one of them that on that day he should be with him in paradise.

4. He expires. M iv. 4. Ma iv. 4. J iv. 3.

V. He is buried. M v. Ma v. J v. 2.

TRIUMPH OF JESUS CHRIST.

FIFTH CHAPTER.

Narrative of what took place at the commencement of his triumph, and before he ascended up on high, to give proof of his victory from the throne of his Father.

I. Jesus rises from the dead on the third day. M ii. 1. Ma i.

2. Certain women apprize the disciples of the event; and Peter visits the sepulchre. M ii. 2. Ma ii. 1. J i. 1.

II. Jesus appears to two of the disciples as they are walking to Emmaus. Ma ii. 2.

2. He appears to the eleven. Ma ii. 2. J ii. 1.

3. He opens their mind to understand the Scriptures, and promises the Holy Spirit to empower them to be his witnesses.

III. He ascends into heaven. Ma ii. 4. J ii. 2.

This Gospel may be thought to have been written in the year 63, or 64: the year 53 is also one of the dates assigned to it. The writer is believed to have been the person mentioned by Paul at the end of his epistle to the Colossians, as one of his gentle companions, under the name and title of *Luke, the beloved physician*. Ecclesiastical writers are not agreed upon the place at which Luke wrote either his Gospel, or the Acts of the Apostles; the former work, for which the Church acknowledges him to have been a useful servant of her Lord: some think that he wrote them at Alexandria; others, in Greece.

THE GOSPEL ACCORDING TO THE EVANGELIST LUKE.

FIRST CHAPTER.

I. Since many have undertaken to draw up a narration of the matters which have been accomplished in the midst of us, even as they, who from the beginning were eye witnesses and attendants of the Word, have delivered them to us; so it seemed right to me also, who have accurately investigated them all from the first, to write to thee in order most excellent Theophilus, that thou mayest know the certainty of those things concerning which thou hast been instructed. (1. 1-4.)

2. In the days of Herod, the King of Judea, lived a certain priest named Zachariah, of the course of Abijah;* and his wife was of the daughters of Aaron, and her name was Elizabeth. Both also were righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elizabeth was barren; and both were far advanced in life. Now it happened that as he was performing the duties of the priesthood, in the order of his course, before God, according to the custom of the priest's office he obtained the lot† of entering into the temple of the Lord to burn incense. And all the congregation of the people was praying without at the time of offering the incense.

* *Course of Abijah.* In the twenty-fourth chapter of the first book of Chronicles we read, that David distributed the descendants of Aaron into twenty-four classes, for as many different courses of service in the temple; and that the course of Abijah, to which Zachariah belonged, was the eighth. The courses were from Sabbath to Sabbath. 2 Chron. xxiii. 8. 2 Kings xi. 5-7.

† *The lot.* The classes and courses were originally assigned to the different families of Aaron by lot; and it appears that as each course came on, a like practice was used in determining the individuals of the corresponding class who were to perform certain offices appertaining to the course.

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Then appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachariah was troubled, on seeing him, and fear fell on him. But the angel said to him, Fear not Zachariah: for thy prayer hath been heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth: for he shall be great in the presence of the Lord: neither wine, nor strong liquor, shall he drink: yea, he shall be filled with Holy Spirit even from his mother's womb. And many of the children of Israel shall he convert unto the Lord their God; since he shall go before him with the spirit and power of Elijah, to turn the hearts of the fathers towards the children, and, with the wisdom of the just, to prepare the disobedient, a people made ready for the Lord. And Zachariah said to the angel, By what means shall I know this? For I am an old man, and my wife is far advanced in life. And the angel answered and said to him, I am Gabriel, who stand in the presence of God; and I have been sent to speak to thee, and to tell thee these good tidings. And Lo, thou shalt be silent, neither shalt thou be able to speak, until the day in which these things shall be performed; because thou hast not believed my words, which shall be fulfilled in their season. Now the people were waiting for Zachariah; and they wondered at his staying so long in the temple. But when he came out he could not speak to them; and they perceived that he had seen a vision in the temple, as he made signs to them. And he remained dumb. (1. 5-22.)

3. And it came to pass that when the days of his ministration were fulfilled, he departed to his house. But after those days his wife Elizabeth conceived: and she lived in retirement five months, saying, Because the Lord

add. • *Power of Elijah.* About four hundred years before this annunciation the Holy Spirit had declared, through the prophet Malachi, that Elijah was to be sent to perform the work of conversion mentioned in it; and our Lord plainly said, that John the Baptist was this Elijah. Mal. iv. 5, 6. Matt. xi. 14. and xvii. 13.

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hath thus appointed for me, in the days in which he hath looked on me to take away my reproach amongst men. (1. 23-25.)

II. Now in the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin of the house of David, espoused to a man whose name was Joseph; and the virgin's name was Mary. And the angel came to her, and said, Hail, thou favoured one, the Lord is with thee: blessed art thou amongst women. But when she saw him, she was troubled at his address; and she reasoned within herself as to what sort of salutation this might be. Then the angel said to her, Fear not Mary; for thou hast found favour with God: and Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called Son of the Most High; and the Lord God will give to him the throne of David his father: Yea, he shall reign over the house of Jacob throughout the lions; and of his kingdom there shall be no end. Then said Mary to the angel, How shall this be; since I know not a man? And the angel answered and said to her, Holy Spirit shall come upon thee; yea, power of the Most High shall overshadow thee: wherefore also the Holy One begotten shall be called Son of God. And lo, thy kinswoman* Elizabeth, even she hath conceived a son in her old age; and this is the sixth month with her who was called barren. For with God no word shall be powerless. Then Mary said, Behold, the handmaid of the Lord: be it to me according to thy word. And the angel departed from her. (1. 26-38.)

III. And in those days Mary rose up, and went with haste into the hill-country, to a city of Judah; and she entered into the house of Zachariah, and saluted Eliza-

* *Kinswoman.* As Elizabeth was a daughter of Aaron, so it is obvious that her father was a son of that founder of the Levitical priesthood; yet it is easy to account for the relationship here said to exist between her and Mary, by the supposition, that either Elizabeth's mother was of the lineage of David, or that her father's mother, or some other individual of the female line of his ancestry, was of that lineage.

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beth. And it came to pass, that when Elizabeth heard the salutation of Mary, the babe in her womb leaped. Elizabeth also was filled with Holy Spirit; and she spake out with a loud voice, and said, Blessed art thou amongst women; and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For Behold, when the voice of thy salutation sounded in my ears, the babe in my womb leaped for joy. And blessed is she who hath believed that there shall be an accomplishment of those things which have been spoken to her from the Lord. Then Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, because he hath looked with favour on his lowly handmaid. For Behold, from henceforth all generations shall pronounce me blessed, because the Mighty One hath done for me great things: yea, holy is his name; and his mercy is, from generation to generation, with those who fear him. With his arm hath he done mightily: he hath scattered the proud by the imagination of their hearts; he hath cast down the great ones from their thrones, and hath lifted up the lowly; he hath filled the hungry with good things, and the rich hath he sent away empty; he hath supported Israel his servant, to keep in remembrance his mercy. (Even as he spake to our fathers) for Abraham and his seed, for ever. And Mary remained with her about three months, and returned to her own house. (1. 39-56.)

IV. Now Elizabeth's time to be delivered was fully come; and she brought forth a son. And her neighbours and relatives had heard, that the Lord had showed forth in her case the greatness of his mercy; and they rejoiced with her. And it was so, that on the eighth day they came to circumcise the child; and they called him Zachariah, after the name of his father. Then his mother answering said, Not so: but he shall be called John. And they said to her, There is no one of thy kindred who is called by this name. Then they made signs to his father, what he would have him called.

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And having asked for a writing-tablet, he wrote, saying, John is his name. And they all marvelled. Then immediately was his speech and his tongue unstopped, and he spake, praising God. (And fear came upon all who dwelt round about: throughout the whole hill-country of Judea also were all these sayings published; and all who heard them laid them up in their hearts, saying, What then shall this child be? And the hand of the Lord was with him.) (1. 57-66.)

2. Moreover his father Zachariah was filled with Holy Spirit and prophesied, saying, Blessed be the Lord, the God of Israel, because he hath visited his people, and wrought redemption for them. Yea, he hath raised up a horn of salvation for us, in the house of his servant David, even as he spake by the mouths of his holy prophets since the aion was; a salvation from our enemies, and from the hand of all those who hate us; that he might perform the mercy promised to our fathers, and call to mind his holy covenant; the oath which he swore to our father Abraham, to grant to us, That we being delivered from the hand of our enemies, should serve him without fear, in holiness and righteousness before him, all the days of our life. And thou child shalt be called, Prophet of the Most High; because thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation to his people, in the remission of their sins, through the tender mercy of our God; by which the day-spring from on high hath visited us, to give light to those who are sitting in the darkness of the shadow of death, to guide our feet into the way of peace. And the child grew, and was strengthened in spirit; and he was in the deserts until the day of his being made manifest to Israel. (1. 67-80.)

3. V. Now it came to pass in those days, that a decree went out from Cesar Augustus, that all the world should be enrolled. (This enrolment first took effect, whilst Cyrenius was governor of Syria.) And all went to be enrolled, every one to his own city. Then Joseph also went up from Galilee, out of the city of Nazareth, into

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Judea, to the town of David which is called Bethlehem; (because he was of the house and family of David) to enrol himself with Mary his betrothed wife who was great with child. And so it was, that whilst they were there, the days for her delivery were fully come; and she brought forth her son, the Firstborn, and wrapped him in swaddling clothes, and laid him in the manger; because there was no room for them in the inn. (2. 1-7.)

VI. And in that country shepherds were staying out in the field and keeping watch over their flock by night. And Lo, an angel of the Lord came upon them; and glory of the Lord shone round about them; and they were greatly terrified. And the angel said to them; Fear not; for Behold, I bring you glad tidings of great joy, which shall be for the whole people: because to you was born this day, in the town of David, a Saviour, who is Christ the Lord. And this is the sign for you: ye shall find a babe wrapped in swaddling clothes, lying in a^a manger. Then suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory in the highest to God; and upon earth peace, good will towards men. (2. 8-14.)

2. And so it was that when the angels had gone away from them into heaven, the shepherds said one to another, Let us by all means go to Bethlehem, and see that saying accomplished, which the Lord hath made known to us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. When therefore they had seen this, they declared publicly the saying which had been spoken to them concerning this child. And all who heard them were astonished at the things which were told them by the shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds returned glorifying and praising God for all things which they had heard and seen, as had been spoken to them. (2. 15-20.)

VII. And when eight days for circumcising him^b had been fulfilled, then was his name called Jesus, the

^a The.

^b The child.

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name spoken by the angel before he had been conceived in the womb. (2. 21.)

VIII. Also when the days of her^e purification, according to the law of Moses, had been fulfilled, they brought him to Jerusalem, to present him to the Lord; (Even as it is written in the law of the Lord, Every male which openeth the womb, shall be called holy to the Lord) and to offer a sacrifice, according to what is said in the law of the Lord, a pair of turtle doves, or two young pigeons. And Behold, a man named Simeon was in Jerusalem; and this man was righteous and devout, waiting for the consolation of Israel; and Holy Spirit was with him. And it had been revealed to him by the Holy Spirit, that he should not see death, until he had seen the Lord's Anointed. So he came by the Spirit into the temple; and when the parents were bringing in the child Jesus, to do concerning him according to the custom of the Law, he then took him in his arms, and praised God, and said, Now Master, lettest thou thy servant depart in peace, according to thy word; because mine eyes have seen thy salvation, which thou hast made ready in the presence of all nations; the Gentiles' light of revelation, and thy people Israel's glory. And Joseph and his mother wondered at the things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother, Behold, he is placed for the fall, and rising again, of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pass through thine own soul also) that the thoughts of many hearts may be revealed. (2. 22-35.)

2. And Anna a prophetess, daughter of Phanuel of the tribe of Asher, was there. She was very far advanced in life, having lived seven years with a husband from her virginity; and she had been a widow about eighty-four years, who departed not from the temple, but worshipped with fastings and prayers night and day. And she, having come in at that moment, in turn made acknowledgment to the Lord, and spake concerning him

Ther.

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to all those in Jerusalem who were waiting for redemption. (2. 36-38.)

23. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. But the child grew, and became strong in spirit, filled with wisdom; and the grace of God was upon him. (2. 39; 40.)

IX. Moreover his parents went yearly to Jerusalem, at the feast of the Passover. And when he was twelve years old, they having gone up to Jerusalem according to the custom of the feast, and having fulfilled the days, as they returned, the child Jesus staid behind in Jerusalem: yet Joseph and his mother knew it not. But they supposing him to be in the company, went a day's journey; and they sought him amongst their kinsfolk and acquaintance. And not having found him, they returned to Jerusalem to look for him. (2. 41-43.)

24. And it was so that after three days, they found him in the temple sitting in the midst of the Teachers, both hearing them, and asking them questions: and all who heard him were amazed at his knowledge and answers. And when they saw him, they were struck with astonishment: and his mother said to him, Child, why hast thou thus dealt with us? Behold, thy father and I with grief were seeking thee. And he said to them, How is it that ye were seeking me? Know ye not, that it behoved me to be in my Father's house? Yet they understood not the saying which he spake to them. And he went down with them, and came to Nazareth; and he lived in subjection to them. His mother however kept all these sayings in her heart. And Jesus increased in wisdom, and in stature, and in favour with God and men. (2. 46-52.)

X. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea; and Herod being Tetrarch of Galilee; his brother Philip also being Tetrarch of Iturea, and the region of Trachonitis; and Lysanias being Tetrarch of Abilene; Annas and Caiaphas being High Priests; the word of God

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came to John, the son of Zachariah, in the wilderness. And he went through all the country bordering on the Jordan, preaching the baptism of repentance for remission of sins; even as it is written in the book of the words of Isaiah the prophet saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be laid low; the crooked things also shall be made straight, and the rough ways smooth; and all flesh shall see the salvation of God. Then said he to the crowds which came forth to be baptized by him, Ye brood of vipers, who hath admonished you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and begin not to say within yourselves, We have Abraham for father; for I say to you, that God is able from these stones to raise up children unto Abraham. Already also the lie lieth at the root of the trees: therefore every tree which bringeth not forth good fruit is to be cut down, and cast into the fire. And the people asked him, saying, What then shall we do? So he answered and said to them, He who hath two tunics, let him impart to him who hath none; and he who hath food, let him do likewise. Then came publicans also to be baptized; and they said to him, Teacher, what shall we do? And he said to them, Exact nothing beyond what hath been appointed for you. Likewise the soldiery asked him, saying, And we, what shall we do? And he said to them, Do violence to no man; neither accuse any falsely; and be content with your pay. But as the People were in expectation, and as all were musing in their hearts concerning John, whether he were the Anointed, John took occasion to speak to them all, saying, I indeed baptize you in water: but one mightier than I is coming, the latchet of whose shoes I am not worthy to untie; he shall baptize you in Holy Spirit and fire. Whose shovel is in his hand, and he will thoroughly cleanse his floor, and gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And indeed with

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many other exhortations, did he preach the gospel to the people. (But Herod the Tetrarch, being reproved by him concerning Herodias the wife of his brother Philip, and concerning all the evil things which Herod had done, added even this to them all, that he shut up John in prison.) (3. 1-20.)

2. Now it came to pass, when all the people had been baptized, and Jesus had been baptized and was praying, that the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him; and a voice came from heaven, saying, Thou art my Son, the Beloved, in thee I am well pleased. (3. 21, 22.)

XI. And Jesus himself, when he began, was about thirty years of age, being (as was established by law,^{*} son of Joseph) of Heli, of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Naum, of Esli, of Nagge, of Maath, of Mattathias, of Semei, of Joseph, of Juda, of Joanna, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er, of Jose, of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Juda, of Joseph, of Jonan, of Eliakim, of Melea, of Menan, of Maathia, of Nathan, of David, of Jesse, of Obed, of Bonz, of Salmon, of Naashon, of Amminadab, of Ram, of Hezron, of Pharez, of Judah, of Jacob, of Isaac, of Abraham, of Terah, of Nahor, of Serug, of Reu, of Peleg, of Heber, of Salah, of Cainan,[†] of Arphaxad, of Shem, of Noah, of Lamech, of Methuselah, of Enoch, of Jared, of Mahalalel, of Cainan, of Enos, of Seth, of Adam, of God. (3. 23-38.)

XII. Now Jesus full of Holy Spirit returned from the Jordan: and he was led by the Spirit into the wilderness for forty days, to be tempted by the Devil. And in those days he did eat nothing; and when they were ended he at length was hungry. Then the devil said to him, If thou be Son of God, command this stone, that it

^{*} By law. Or, to use one of our familiar phrases, in the eye of the law.

[†] Cainan. Amongst the names of Noah's descendants given in Gen. xi., this name does not occur.

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become bread. And Jesus answered him, saying, It is written; Man shall not live by bread alone, but by every word of God. Then the devil having taken him up a high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said to him, I will give thee all this their power and glory; because it hath been delivered to me, and to whomsoever I will, I give it: if therefore thou wilt worship before me, it shall all^d be thine. And Jesus answered, and said to him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then he brought him to Jerusalem, and placed him on the pillion of the temple, and said to him, If thou be Son^e of God, cast thyself down hence; for it is written, He shall give his angels charge concerning thee, to keep thee; and on their hands shall they bear thee, lest at any time thou strike thy foot against a stone. And Jesus answered and said to him, It hath been said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him till another opportunity. (4. 1-13.)

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1. And Jesus returned in the power of the Spirit into Galilee; and his fame went forth throughout all the surrounding country: and he taught in their synagogues, being glorified by all. (4. 14, 15.)

2. And he came to Nazareth, where he had been brought up; and as his custom was he entered into the synagogue on the sabbath-day; and he stood up to read: And the book of the prophet Isaiah was delivered to him; and having unrolled^{*} the book, he found the

^d All things.

^e The Son.

* *Unrolled.* The Jews continue to use in their synagogues books formed by joining together several sheets of paper, or parchment, on which their scriptures are written, and fixing them at the extremities to two rollers. The manner of closing the book is by rolling the sticks towards each other until the whole writing has thus been gathered on them: in opening the book the process is the reverse of this.

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place where it was written, The Spirit of the Lord is upon me : for this hath he anointed me, to declare glad tidings to the poor ; he hath sent me to heal the broken-hearted, to publish deliverance for the captives and recovery of sight for the blind, to send forth in liberty those who are bruised, to proclaim the acceptable year of the Lord. And having rolled up the book, and delivered it to the attendant, he sat down ; and the eyes of all who were in the synagogue were fastened on him. Then he began to say to them, This day is this scripture fulfilled in your ears. And all gave him favourable testimony, and wondered at the gracious words which proceeded out of his mouth : and they said, Is not this the son of Joseph ? Then he said to them, Surely ye will speak to me this proverb, Physician heal thyself : whatsoever things we have heard done in Capernaum, do also here in thy country. And he said, Verily I say to you, that no prophet is acceptable in his own country. Of a truth I also tell you, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, so that there was a great famine over all the land ; yet to none of them, but to Sarepta of Sidon, to a woman who was a widow, was Elijah sent. Also in Israel were many lepers in the days of Elishah the prophet ; yet no one of them, but Naaman the Syrian, was healed. And all who were in the synagogue were filled with indignation when they heard these things : and rising up, they thrust him out of the city, and led him to the brow of the hill on which their city was built, that they might cast him down headlong ; But he passed through the midst of them, and departed. (4. 16-30.)

III Then he came to Capernaum, a city of Galilee ; and he taught them on the Sabbath-day ; and they were astonished at his doctrine, because his word was with power. And in the synagogue was a man who had a spirit of an unclean demon, and he cried out with a loud voice saying, Let us alone, what have we to do with thee, Jesus the Nazarene ? Art thou come to de-

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stroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Be silent, and come out of him. And the demon having thrown him down in the midst, came out of him, without hurting him. And fear came upon all; and they talked one with another saying, What word is this, that with power and might he commandeth the unclean spirits, and they come out? And a report concerning him went forth into every place of the surrounding country. (4. 31-37.)

III. And having left the synagogue, he entered into the house of Simon: but Simon's mother in law was labouring under a violent fever; and they besought him for her. And standing over her he rebuked the fever; and it left her. She then rose immediately, and waited on them. But at sun-set as many as had any who were sick of any kind of disease, brought them to him; and he laid his hands upon every one of them, and healed them. Moreover demons also came out of many, crying out and saying, Thou art the Anointed, the Son of God. And he rebuking them, suffered them not to say, that they know him to be the Anointed. (4. 38-41.)

2. But when day came he went out into a solitary place: and the people sought him, and came to him; and they pressed him not to depart from them. But he said to them, It becometh me to publish the glad tidings of the kingdom of God to the other cities also; because to this end have I been sent. And he preached in the synagogues of Galilee. (4. 42-44.)

IV. It came to pass also, as the people pressed upon him to hear the word of God, and he was standing by the Lake of Gennesaret, that he observed two vessels standing near the lake; but the fishermen had gone out from them, and were washing their nets. And he entered into one of the vessels which was Simon's, and asked him to push off a little from the land. And he sat down, and taught the people out of the vessel. (5. 1-3.)

2. But when he had left speaking, he said to Simon, Push out into the deep, and let down your nets for a

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draught. And Simon answering said to him, Teacher, we have toiled all night, and have taken nothing; nevertheless at thy word, I will let down the net. And when they had done this, they enclosed a great multitude of fishes; so that their net brake. And they beckoned to their companions in the other vessel, that they should come and help them; and they came and filled both the vessels; so that they were on the point of sinking. But when Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he and all who were with him were seized with astonishment at the draught of fishes which they had taken; as also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt catch men to live. And when they had brought their vessels to land, they left all and followed him. (5:4-11.)

¶ V. Moreover it came to pass as he was in one of their cities; that Behold, a man was there full of leprosy; and when he saw Jesus, he fell upon his face, and besought him, saying, Lord, if thou wilt, thou canst cleanse me. And stretching forth his hand, he touched him, saying, I will, be thou cleansed. And immediately the leprosy departed from him. And he commanded him to tell it to no one: but go, show thyself to the priest, and offer for thy cleansing, as Moses commanded for a testimony to them. But the more did the report concerning him go abroad; and great multitudes came together to hear, and to be healed by him of their sicknesses. He however was moving about in the deserts, and occupied in prayer. (5:12-16.)

¶ VI. It came to pass also on a certain day that he was teaching; and Pharisees and Teachers of the Law, who had come out of every town of Galilee and Judea, and from Jerusalem, were sitting by; and the power of the Lord was there to heal them. And Lo, certain men brought upon a bed a man who was paralytic; and they endeavoured to bring him in, and place him before him. And not finding a way by which to bring him in,

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on account of the crowd, they went upon the roof, and through the tiling they let him down, together with his bed, into the midst before Jesus. Then seeing their faith, he said to him, Man, thy sins are remitted thee. And the Scribes and Pharisees began to reason, saying, Who is this who speaketh blasphemies? Who can remit sins but God only? But Jesus perceiving their reasonings, answered and said to them, Why reason ye in your hearts? Which is easier, to say, Thy sins are remitted thee? Or to say, Arise and walk? But that ye may know that the Son of Man hath power on the earth to remit sins, (He said to the paralytic) I say to thee, Arise, take up thy bed and go to thy house. And immediately he arose before them, took up that on which he had lain, and went forth to his house, glorifying God. And astonishment seized upon all, and they glorified God: they were filled also with awe, saying, We have seen strange things to day. (5. 17-26.)

VII. And after these things he went forth, and saw a publican named Levi, sitting at the Toll-office; and he said to him, Follow me: and having left all things, he rose up and followed him. And Levi made a great entertainment for him in his house, and there was a great company of publicans, and of other persons, who were at table with them. And their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? Then Jesus answering said to them, Those who are well have no need of a physician, but those who are sick: I came not to call the righteous, but sinners, to repentance. (5. 27-32.)

VIII. Then certain said to him, Why do the disciples of John fast often, and pray: as also those of the Pharisees: but thine eat and drink? Then he said to them, Can ye make the bride men fast whilst the bridegroom is with them? But the days will come when the bridegroom shall be taken from them: then will they fast in those days. He spake a parable also to them; No man putteth a piece of a new garment upon an old

garment: if otherwise, both the new maketh a rent, and the piece from the new agreeth not with the old. Also no man putteth new wine into old bottles: if otherwise, the new wine will burst the bottles, and both it will run out and the bottles will be marred. But new wine must be put into new bottles; so will both be preserved. No man also having drunk old wine, immediately desireth new: for he saith, The old is preferable. (5. 33-39.)

IX. Now it happened on the second sabbath from the first day,* that he was walking through the corn-fields; and his disciples plucked the ears of corn, and did eat as they rubbed them in their hands. Then certain of the Pharisees said to them, Why do ye what it is not lawful to do on the sabbath-days? And Jesus answered and said to them, Have ye not read even this which David did when he was hungry, and those who were with him? How he entered into the house of God, and took the show-bread, and ate it, and gave it also to those who were with him; which it is not lawful that any, except the priests only, should eat? He said also to them, The Son of Man is Lord even of the sabbath. (6. 1-5.)

X. And it came to pass also on another sabbath-day that he entered into the synagogue, and taught: and a man was there whose right hand was withered. And the Scribes and Pharisees watched him, if he would heal on the sabbath-day; that they might find an accusation against him. He however knew their thoughts; and he said to the man who had the withered hand, Rise, and stand in the midst. He then rose and stood forth. Jesus then said to them, I will ask you somewhat. Is it lawful to do good on the sabbath-days, or to do evil: to preserve life, or to kill? And looking round about upon them all, he said to the man, Stretch forth thine

Destroy.

* First day. That first day of the week, or morrow after the Sabbath; from which were counted the seven sabbaths till the day of Pentecost, and to which this day corresponded: Lev. xxiii. 11. and 15, 16.

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hand : he therefore did so ; and his hand was restored whole as the other. They then were filled with rage, and conversed one with another concerning what they should do to Jesus. (6, 6-11.)

XI. Now it was so that in those days he went out to a mountain to pray ; and he passed the whole night in the oratory of God. And when day came, he called to him his disciples, and chose from amongst them twelve, whom he also named Apostles : Simon whom he also named Peter, and Andrew his brother ; James and John ; Philip and Bartholomew ; Matthew and Thomas ; James Son of Alphaeus, and Simon called Zelotes ; Judas the brother of James, and Judas Iscariot who also was the betrayer. (6, 12-16.)

2. And he came down with them, and stood upon the plain ; as also a company of his disciples, and a great multitude of people from all Judea and Jerusalem and the sea coast of Tyre and Sidon, who had come to hear him and to be healed of their diseases, and those who were vexed by unclean spirits : and they were healed. Yea, the whole multitude sought to touch him ; because virtue went out from him, and healed them all. (6, 17-19.)

XII. He then lifting up his eyes towards his disciples, said, Blessed are ye poor ; because your's is the kingdom of God. Blessed are ye who hunger now ; because ye shall be satisfied. Blessed are ye who weep now ; because ye shall laugh. Blessed will ye be when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, on account of the Son of Man. Rejoice in that day and leap for joy ; because, lo, your reward will be great in heaven : for thus did their fathers to the prophets. But wo to you who are rich ; because ye have your consolation. Wo to you who are filled ; because ye shall hunger. Wo to you who laugh now ; because ye shall mourn and weep. Wo to you when men shall speak well of you ; for thus did their fathers to the false prophets. (6, 20-26.)

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2. But I say to you who hear, Love your enemies; do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. To him who smiteth thee on one cheek, present also the other; and from him who taketh away thy cloak, keep not back thy tunic. Give to every one who asketh thee; and from him who taketh away thy goods, ask them not again. And as ye wish that men should do to you, do ye even in like manner to them. Also if ye love those who love you, what thanks are due to you? For even sinners love those who love them. And if ye do good to those who do good to you, what thanks are due to you? For even sinners do the like. And if ye lend to those from whom ye hope to receive, what thanks are due to you? For even sinners lend to sinners, that they may receive an equivalent. But love your enemies; and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be children of the Most High; because he is kind to the unthankful and the wicked. Be ye therefore merciful, even as your Father is merciful. (6. 27-36.)

3. Also judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given to you; good measure, pressed down and shaken together and running over, shall men give into your lap; for with the same measure with which ye mete, shall measure be made in turn to you. He also spake a parable to them: Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his Teacher: but every one who is fully instructed shall be as his Teacher. Besides, why lookest thou on the mote which is in thy brother's eye, but thinkest not of the beam which is in thine own eye? Or how canst thou say to thy brother, Brother, permit me to cast the mote out of thine eye, whilst thou thyself perceivest not the beam which is in thine own eye? Hypocrite: first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote which is in the eye of thy brother. For a

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good tree bringeth not forth bad fruit; neither doth a bad tree bring forth good fruit. Because every tree is known by its own fruit: for men gather not figs from thorns; nor from a bramble do they gather grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh. (6. 37-45.)

4. But why call ye me Lord, Lord; and do not the things which I say? Every one who cometh to me, and heareth my words, and doeth them, I will show you whom he is like. He is like a man building a house who dug, and went deep, and laid the foundation on the rock: and when a flood came, the river beat violently against that house, yet prevailed not to shake it; because it was founded on the rock. But he who hath heard, and hath not done, is like a man who built a house upon the earth, without a foundation: against which the river beat violently, and immediately it fell; and the ruin of that house was great. (6. 46-49.)

XIII. And when he had finished all his discourse in the hearing of the people, he entered into Capernaum. And a certain centurion's servant, who was dear to him, was sick and about to die. He then having heard of Jesus, sent to him Elders of the Jews, to ask him, that he would come and heal his servant. And they coming to Jesus, besought him earnestly, saying, He is worthy, on whom thou wilt confer this: for he loveth our nation, and he himself hath built the synagogue for us. Then Jesus went with them; and when he was now not far from the house, the centurion sent to him friends, saying to him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof. Wherefore neither accounted I myself worthy to come to thee: but command it by a word, and my servant will be healed. For I also am a man placed under authority, having soldiers under me: and I say to one, Go; and he goeth; and to another, Come; and he cometh: and to my ser-

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what ^{he} doeth it. But when Jesus had heard these things he wondered at him; and turning, he said to the people who followed him, I say to you, not even in Israel have I found so great faith. And those who had been sent having returned to the house, found the servant who had been sick restored to health. (7. 1-10.)

XIV. On the day following also it came to pass that he went to a city called Nain; and many of his disciples went with him; and a great multitude. But as he drew nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she was a widow: and a great company of the city was with her. And when the Lord saw her, he had compassion on her, and said to her, Weep not. And coming near, he touched the bier; (the bearers then stood still) and he said, Young man, I say to thee, arise. And the dead man sat up, and began to speak: and he delivered him to his mother. And then seized on all, and they glorified God, saying, The great prophet hath been raised up amongst us, and God hath visited his people. And this saying concerning him went forth in all Judæa, and in all the surrounding country. (7. 11-17.)

XV. And the disciples of John told him concerning all these things. Then John having called to him two of his disciples, sent them to Jesus, saying, Art thou he who was to come, or look we for another? When therefore the men were come to him, they said, John the Baptist hath sent us unto thee, saying, Art thou he who was to come, or look we for another? And in that hour he healed many of their diseases and plagues and evil spirits; and he gave sight to many blind. Then Jesus answered and said to them, Go, and relate to John the things which ye have seen and heard. The blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them; yea, and blessed is he who shall not stumble at me. (7. 18-23.)

12. But when the messengers of John had departed;

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he began to say to the people concerning John, What went ye out into the wilderness to see? A reed shaken by the wind? But what went ye out to see? A man clothed in delicate raiment? Behold, those who clothe themselves splendidly, and live luxuriously, are in royal palaces. But what went ye out to see? A prophet? Yea, I say to you; and more than a prophet. This is he concerning whom it is written, Lo, I send my messenger before thy face, who shall prepare thy way before thee. For I say to you, amongst those born of women there is no greater prophet than John the Baptist: notwithstanding, the least in the kingdom of God is greater than he. And all the people when they heard him and the publicans, acknowledged the justice of God, being baptized with the baptism of John: but the Pharisees and the Lawyers, rendered vain with respect to themselves the design of God, in not being baptised by him. (7. 24-30.)

3. To what^f then shall I liken the men of this generation; and what are they like? They are like children sitting in the market place and calling one to another, and saying, We have piped to you, and ye have not danced: we have made lamentation to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a demon. The Son of Man came eating and drinking; and ye say, Behold, a gluttonous man and a wine bibber, a friend of publicans and sinners. Yet wisdom hath been acknowledged just by all her children. (7. 31-35.)

XVI. Then one of the Pharisees asked him to eat with him: and he entered into the Pharisee's house, and placed himself at table. And Lo, a woman of the city, who had been a sinner, having learned that he was at table in the Pharisee's house, brought an alabastron of perfume; and standing at his feet behind weeping, she began to wet his feet with tears; and she wiped them with the hair of her head, and she kissed his feet, and

^f Then said the Lord, To what.

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anointed them with the perfume. But when the Pharisee who had invited him saw this, he spake within himself, saying, This man, if he were a prophet, would have known, who and what sort of woman this is who toucheth him; that she is a sinner. (7. 36-39.)

2. Then Jesus answered and said to him, Simon, I have somewhat to say to thee. He replied, Teacher, say on. A certain creditor had two debtors: the one owed five hundred denaries, and the other fifty: and they having nothing with which to pay, he freely forgave both. Tell me, which of them therefore will love him most. Simon then answered and said, I suppose, that he to whom he forgave the most. He said to him, Thou hast judged rightly. Then turning to the woman, he said to Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet; but she hath wetted my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but she, since the time she came in, hath not ceased to kiss my feet. Thou anointedst not my head with oil; but she with perfume hath anointed my feet. I tell thee for what reason it is that she hath loved much; her many sins are remitted; but he to whom little is remitted, loveth little. He then said to her, Thy sins are remitted. And those who were at table with him began to say within themselves, Who is this who even remitteth sins? But he said to the woman, Thy faith hath saved thee: go in peace. (7. 40-50.)

XVII. And it came to pass afterward, that he travelled through city and village, preaching and publishing the gospel of the kingdom of God: and the Twelve were with him; and also certain women who had been healed of evil spirits, and infirmities; Mary, called the Magdalene, out of whom went seven demons, and Joanna the wife of Chusa Herod's Steward, and Susannah, and many others, who ministered to him of their substance. (8. 1-3.)

XVIII. A great multitude then having assembled to-

^a I came in.

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gether, even of those who had come to him from every city, he spake by a parable. A Sower went forth to sow his seed : and as he sowed, some indeed fell by the way side, and it was trodden down, and the fowls of the air devoured it. And other fell upon rocky ground ; and when it had sprung up, it withered, because it lacked moisture. And other fell amongst thorns ; and the thorns springing up with it, choked it. And other fell on good ground ; and when it had sprung up, it yielded fruit a hundred fold. Having thus spoken, he said aloud, He who hath ears to hear let him hear. (8. 4-8.)

2. Then his disciples asked him, saying, What might this parable mean ? And he said, To you is granted to know the mysteries of the kingdom of God, but to the rest they are in parables ; that seeing they may not see, and hearing they may not understand. This then is the parable. The seed is the word of God. And those by the way side are they who hear : then cometh the Devil, and taketh away the word from their hearts, that they may not believe and be saved. Those also upon the rocky ground are they who, when they hear, receive the word with joy ; yet these have not root ; they believe for a time, and in a season of trial fall away. But that which fell amongst the thorns are those who having heard, and coming under the cares and riches and pleasures of life, are choked, and bring no fruit to perfection. But that in the good ground are those who having heard the word, keep it in an honest and good heart, and bring forth fruit with patience. (8. 9-15.)

3. Moreover no one who hath lighted a lamp hideth it under a vessel, or putteth it under a bed ; but he putteth it on a stand, that those who come in may see the light. For there is nothing concealed, which shall not be manifest ; nor any thing hidden, which shall not be made known, and come into manifestation. Take heed therefore how ye hear : for he who hath, to him shall be given ; and he who hath not, even what he thinketh to have shall be taken from him. (8. 16-18.)

4. Then came to him his mother and his brethren,

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and could not get to him on account of the crowd. And it was told him by certain who said, Thy mother and thy brethren stand without, desiring to see thee. But he answered and said to them, My mother and my brethren are these, who hear the word of God and do it. (8. 19-21.)

XIX. On a certain day also it came to pass, that he and his disciples went into a vessel: and he said to them, Let us pass over to the other side of the lake. And they set sail. But as they sailed, he fell asleep: and a storm of wind came down upon the lake; and they filled, and were in danger. They then came to him, and awoke him, saying, Teacher, Teacher, we are perishing! He then arose, and rebuked the wind and the raging water; and they ceased, and there was a calm. Then he said to them, Where is your faith? But they were afraid and wondered, saying one to another, Who then is this, that he commandeth both the winds and the water, and they obey him? (8. 22-25.)

2. And they sailed to the country of the Gadarenes which is over against Galilee. But as he came forth on land there met him from the city a certain man who had had demons for a long time, and wore no clothing, neither dwelt in any house, but in the tombs. And when he saw Jesus he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus thou Son' of God Most High? I beseech thee torment me not. Because he had commanded the unclean spirit to come out of the man: for many times it had seized him with violence, although he was bound in custody with chains and fetters; yet breaking the bonds, he had been driven by the demon into the wilderness. Jesus then asked him, saying, What is thy name? And he said, Legion: because many demons had entered into him. And they besought him, that he would not command them to depart into the abyss. Now a herd of many swine was there feeding on the mountain: and they besought him that he would permit them to enter into them; and he permitted them. The demons there-

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fore came forth from the man, and entered into the swine; and the herd rushed down the precipice into the lake, and was drowned. Then those who kept them, having seen what had been done, fled, and toldⁱ it in the city, and in the country. The people therefore went forth to see what had been done: and they came to Jesus, and found the man out of whom the demons had gone, clothed, and in his right mind, sitting at the feet of Jesus; and they were afraid. Those also who had seen it told them, how the demoniac had been delivered. Then the whole multitude of the surrounding country of the Gadarenes besought him to depart from them; for they were taken with great fear. He then entered into the vessel, and returned. The man however from whom the demons had gone out besought him, that he might be with him. But Jesus sent him away, saying, Return to thy house, and relate what great things God hath done for thee. And he departed, and published throughout the whole city what great things Jesus had done for him. (8: 26-39.)

XX. But it came to pass that when Jesus had returned a multitude gladly received him; for they were all waiting for him. And Lo, a man named Jairus, who was a ruler of the synagogue, came, and falling down at the feet of Jesus, besought him to come to his house; because he had a daughter, an only child about twelve years old, and she was dying. (8: 40-42.)

2. But as he was going the multitude thronged him. And a woman who had had a flux of blood twelve years, had spent all her living on physicians, and had not obtained a cure from any, coming up to him from behind, touched the fringe of his garment; and immediately the flux of her blood stanch'd. Then said Jesus, Who touched me? When all denied, Peter and those who were with him, said, Teacher, the crowd straiten thee and press upon thee, and sayest thou, Who touched me? But Jesus said, Some one hath touched me; for I have

ⁱ And went and told.

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perceived virtue gone forth from me. The woman then seeing that she had not escaped notice, came trembling, and falling down before him, told him before all the people, for what cause she had touched him, and how she had been healed immediately. He then said to her, Take comfort, daughter: thy faith hath healed thee: go in peace. (8. 42-48.)

3. Whilst he was speaking, one came from the synagogue-ruler's house, saying to him, Thy daughter hath died: trouble not the Teacher. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be restored. But when he had come⁴ to the house, he permitted no one to go in except Peter and James and John, and the father and the mother of the child. And all were weeping and bewailing her: but he said, Weep not: she hath not died, but is asleep. And they laughed him to scorn, knowing that she had died. But he sending them all out, and taking her hand, spoke saying, Child, arise. And her spirit returned, and she arose instantly: and he commanded that something should be given her to eat. And her parents were in extasy: but he commanded them to tell no one what had been done. (8. 49-56.)

XXI. Then he called together the Twelve,⁵ and gave them power and authority over all demons, and to cure diseases: and he sent them to preach the kingdom of God, and to heal the sick. And he said to them, Take nothing for the journey, neither staves, nor wallet, nor bread, nor money; nor have two tunics apiece. And into whatever house ye enter, there remain, and thence go forth. And whoever shall not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony to them. They then going forth went throughout the towns, preaching the gospel and healing every where. (9. 1-6.)

XXII. Then Herod the Tetrarch heard all things which were done by him: and he was perplexed, be-

⁴ Entered into.

⁵ His twelve disciples.

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cause it was said by some, that John the Baptist had been raised from the dead ; and by others, that Elijah had appeared ; and by others, that one of the ancient prophets had arisen. And Herod said, John I have beheaded : but who is this, of whom I hear such things ? And he desired to see him. (9. 7-9.)

XXIII. And the Apostles having returned, told him all that they had done. And he took them, and departed privately into a desert place of a city called Bethsaida. But when the people knew it they followed him ; and he received them, spoke to them concerning the kingdom of God, and healed those who had need of healing. (9. 10, 11.)

2. But the day began to decline : then the twelve drew near, and said to him, Send away the people, that they may go to the villages and country round about, and lodge and buy themselves victuals ; for we are here in a desert place. But he said to them, Give ye them to eat. And they said, We have no more than five loaves, and two fishes ; unless we should go and buy food for all this people. For they were about five thousand men. He said then to his disciples, Make them sit down by companies of fifty. And they did so, and made all sit down. Then having taken the five loaves and the two fishes, he looked up towards heaven, and blessed them ; and he brake them, and delivered them to his disciples to set before the people. And they did eat, and were all satisfied : and what remained to them of fragments was taken up, twelve baskets full. (9. 12-17.)

XXIV. It came to pass also as he was praying in private, his disciples came together to him ; and he asked them, saying, Who say the people, that I am ? And they answering said, John the Baptist : others indeed, Elijah : but others, that some one of the ancient prophets hath arisen. He then said to them, And ye ; who say ye, that I am ? Peter then answered and said, The Anointed of God. (9. 18-20.)

2. And he strictly charging them, commanded them

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to tell that to no one, saying, It behoveth the Son of Man to suffer many things, and to be rejected by the Elders and Chief Priests and Scribes, and to be put to death, and on the third day to be raised again. (9. 21-22.)

3. He also said to them all, If any one is willing to come after me, let him deny himself, and take up his cross daily, and follow me. For he who willeth to preserve his life, shall lose it: but he who shall lose his life for my sake, he shall preserve it. For what is a man profited, if he gain the whole world, but destroy himself, or be cast away? For he who shall have been ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his glory, and that of his Father, and that of the holy angels. I say also to you, truly there are some of those standing here, who shall not taste death, until they have seen the kingdom of God. (9. 23-27.)

XXV. Now about eight days after these words it came to pass, that having taken with him Peter and John and James, he went up the mountain to pray. And so it was that, as he was praying, the aspect of his countenance was altered; and his raiment became white, glittering like lightning. And Lo, two men talked with him, who were Moses and Elijah; who, appearing in glory, spake of his decease which he was about to accomplish at Jerusalem. But Peter, and those who were with him, were heavy with sleep; and when they awoke they saw his glory, and the two men who stood with him. And so it was, that when they were departing from him, Peter said to Jesus, Teacher, it is good for us to be here: let us make therefore three tabernacles, one for thee, and one for Moses, and one for Elijah: not knowing what he was saying. And whilst he was speaking these things, a cloud came and overshadowed them; but they were terrified as they entered into the cloud: and a voice came out of the cloud, saying, This is my Son, the Beloved; hear him. And when the voice was

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past, Jesus was found alone. And they kept silence; neither told they to any man in those days any of the things which they had seen. (9. 28-36.)

XXVI. On the day after also it came to pass that, when they had come down from the mountain, a great multitude met him. And Lo, a man from the crowd called out saying, Teacher, I beseech thee have regard to my son, for he is my only child: and Behold, a spirit taketh him, and suddenly he crieth out; and it convulseth him to foaming, and bruising him hardly departeth from him. And I besought thy disciples to cast it out, and they were not able. Then Jesus answering said, O unbelieving and perverted generation: how long shall I be with you, and bear with you? Bring thy son hither. And whilst he was coming, the demon threw him down, and convulsed him. Jesus then rebuked the unclean spirit, and healed the boy, and delivered him to his father. Then were they all struck with astonishment at the great power of God. (9. 37-43.)

2. Moreover whilst all were wondering at all the things which Jesus had done, he said to his disciples, Lay ye up in your ears these sayings; for the Son of Man is about to be betrayed into the hands of men. They however understood not this saying, and it was hidden from them that they could not perceive it. And they were afraid to ask him concerning this saying. (9. 43-45.)

XXVII. Then arose this thought amongst them; which of them would be greatest. Jesus then perceiving the thought of their hearts, took a little child, and set it near him; and he said to them, He who shall receive this little child in my name, receiveth me; and he who shall receive me, receiveth him who sent me: for he who is the least among you all, the same shall be great. (9. 46-48.)

2. John then answered and said, Teacher, we saw one casting out demons in thy name, and we forbad him, because he followeth not with us. And Jesus said to

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him, Forbid him not: for he who is not against you," is for you." (9. 49-50.)

XXVIII. Now it was so when the days in which he should be received up were fully come, that he steadfastly set his face to go to Jerusalem. And he sent messengers before his face; and they went, and entered into a village of Samaritans, to prepare for him. And they received him not, because his face was directed towards Jerusalem. When therefore his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to descend from heaven, and to consume them, even as Elijah did? But he turning rebuked them, and said; Know ye not of what spirit ye are? For the Son of Man came not to destroy men's lives, but to save them. And they went to another village. (9. 51-56.)

XXIX. It happened also as they were journeying, on the way a certain man said to him, Lord, I will follow thee whithersoever thou goest. And Jesus said to him, The foxes have kennels, and the birds of the air roosts: but the Son of Man hath not where he may lay his head. He said also to another, Follow me. But he said, Lord, Permit me first to go and bury my father. Then Jesus said to him, Leave the dead to bury their dead: but go thou and proclaim the kingdom of God. Then said also another, I will follow thee, Lord; but first permit me to take leave of those who are in my house. But Jesus said to him, No man having put his hand to the plough, and looking to the things which he has left, is fit for the kingdom of God. (9. 57-62.)

XXX. After these things the Lord appointed also seventy others, and sent them forth two and two before his face, into every city and place whither he was about to go. He said therefore to them, The harvest indeed is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go: Behold, I send you forth as lambs

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in the midst of wolves. Carry neither purse, nor wallet, nor shoes; and salute no man by the way. Also into whatever house ye enter, first say, Peace be to this house: and if indeed the Son of Peace be there, your peace shall rest upon it; but if otherwise, it shall return to you. And in that house remain, eating and drinking such things as they have; for the labourer is worthy of his hire: go not from house to house. And into whatever city ye enter, and they receive you, eat such things as are set before you? Also heal those in it who are sick, and say to them, The kingdom of God hath come nigh unto you. But into whatever city ye enter, and they receive you not, go out into its streets, and say, The very dust of your city which hath cleaved to us, we wipe off to you: nevertheless know this, that the kingdom of God hath come nigh unto you. I say^a to you, that it shall be more tolerable for Sodom in that day, than for that city. Wo to thee Chorazin! Wo to thee Bethsaida! Because if in Tyre and Sidon had been done the mighty works which have been done in you, long ago would they have repented sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the Judgment, than for you. And thou Capernaum, which hast exalted thyself to Heaven, thou shalt be brought down to Hades. He who heareth you, heareth me: and he who despiseth you, despiseth me: but he who despiseth me, despiseth him who sent me. (10. 1-16.)

XXXI. Then the seventy returned with joy, saying, Lord, even the demons are subjected to us by thy name. And he said to them, I beheld Satan, as lightning, fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the might of the enemy: and nothing shall by any means hurt you. Nevertheless rejoice not in this, that the spirits are subjected to you: but rejoice rather, that your names are written in heaven. (10. 17-20.)

2. In that same hour Jesus rejoiced greatly in spirit, and said, I give praise to thee, O Father, Lord of heaven

^a But I say.

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and earth : because thou hast hidden these things from the wise and knowing, and hast revealed them to babes ; yea, Father, because such hath been thy good pleasure. All things have been delivered to me by my Father : and no one knoweth who the Son is, except the Father ; and who the Father is, except the Son, and he to whom the Son willeth to reveal him. And having turned towards the disciples, he said privately, Blessed are the eyes which see the things that ye see : for I say to you, that many prophets and kings have desired to see the things which ye see, yet have not seen them ; and to hear the things which ye hear, yet have not heard them. (10. 21-24.)

XXXII. And Lo, a certain lawyer stood up to make trial of him, and said, Teacher, What must I do to inherit aionial life ? He then said to him, What is written in the Law ? How readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy understanding ; and also thy neighbour as thyself. And he said to him, Thou hast answered rightly : this do, and thou shalt live. (10. 25-28.)

2. He however wishing to justify himself, said to Jesus, And who is my neighbour ? Jesus then taking up his question said, A certain man went down from Jerusalem to Jericho, and fell among robbers ; who having both stripped and wounded him, departed, leaving him half dead. And it so happened that a certain priest went down by that road ; and when he saw him, he passed by on the other side. In like manner also a Levite on arriving at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed, came to that place ; and when he saw him, he was moved with compassion towards him : and having gone to him, he bound up his wounds, pouring in oil and wine : then he set him upon his own beast, brought him to an inn, and took care of him. And on the morrow when he departed, having taken out two denaries, he gave them to the host, and said to him, Take care of

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him, and whatsoever thou shalt spend more, I, on my return, will repay thee. Which now of these three seemeth to thee to have been neighbour to him who fell amongst the robbers? And he said, He who showed mercy on him. Then said Jesus to him, Go, and do thou likewise. (10. 29-37.)

XXXIII. It came to pass also that as they went on he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the feet of Jesus and heard his words. Martha however was distracted about much preparation. Then coming up to him, she said, Lord, carest thou not that my sister hath left me to serve alone? Say to her therefore, that she is to help me. But Jesus answered and said to her, Martha, Martha, thou art anxious and troubled about many things; and the need is of one: and Mary hath chosen that good part, which shall not be taken from her. (10. 38-42.)

XXXIV. And it happened as he was praying in a certain place, that when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John taught his disciples. Then he said to them, When ye pray say, Our Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done as in heaven, so also on the earth: give us day by day our daily bread: and forgive us our sins; for we also forgive every one who is indebted to us: and lead us not into trial, but deliver us from evil. (11. 1-4.)

2. He said to them further, If any one of you shall have a friend, and shall go to him at midnight and say to him, Friend, lend me three loaves; since a friend of mine on a journey is come to me, and I have nothing to set before him: although he shall answer from within and say, Trouble me not; the door is now shut, and my children and I are in bed; I can not rise, and give thee: I tell you, though he will not rise and give him, because he is his friend, yet by reason of his importunity, he will rise and give him as many as he needeth. Therefore I

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say to you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened to you. For every one who asketh receiveth; and he who seeketh findeth; and to him who knocketh it shall be opened. If of any father amongst you a son shall ask bread, will he give him a stone? If also a fish, will he instead of a fish give him a serpent? Or if also he shall ask an egg, will he give him a scorpion? Since then ye, being evil, know how to give good gifts to your children, how much more shall the Father who is in heaven give Holy Spirit to those who ask him? (11. 5-13.)

XXXV. Moreover he was casting out a demon, and it was dumb: and it came to pass when the demon was gone out, the dumb spake: and the people marvelled. But some of them said, He casteth out the demons by Beelzebub prince of the demons. Others also tempting him, desired from him a sign from heaven. But he having perceived their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If then indeed Satan hath been divided against himself, how shall his kingdom stand? Because ye say, that I by Beelzebub cast out the demons. If then by Beelzebub I cast out the demons, by whom do your sons cast them out? With respect to this they shall be your judges. But if I by the finger of God cast out the demons, then indeed hath the kingdom of God come upon you. Whilst a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come, and conquer him, he will take from him that complete armour of his in which he trusted; and divide his spoils. He who is not with me, is against me; and he who gathereth not with me, scattereth. When the unclean spirit hath gone out from a man, it goeth through dry places seeking rest; and finding it not, it saith, I will return to my house, whence I came forth. And having come; it findeth it swept and set in order. Then goeth it and taketh with it seven other spirits more wicked than itself; and having entered in they dwell there: and the

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last state of that man becometh worse than the first. But it came to pass as he was speaking these words; that a certain woman in the crowd lifted up her voice and said to him, Blessed is the womb which bare thee, and the breasts which thou hast sucked. But he said, Yea rather, blessed are they who hear the word of God and keep it. (11. 14-28.)

2. Then as the people crowded around him, he began to say, This is an evil generation : it requireth a sign ; yet no sign shall be given to it, except the sign of Jonah the prophet : for like as Jonah was a sign to the Ninevites, so shall also the Son of Man be to this generation. The Queen of the South shall arise at the Judgment with the men of this generation, and shall condemn them ; because she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and Lo, more than Solomon is here. The men of Nineveh shall arise at the Judgment with this generation, and shall condemn it ; because they repented at the preaching of Jonah ; and Lo, more than Jonah is here. Also no man, when he hath lighted a lamp, putteth it in a place of concealment, or under the bushel, but upon the stand, that those who enter in may see the light. The eye is the lamp of the body : whilst therefore thine eye is clear, thy whole body also is enlightened ; but when it is blemished, thy body also is darkened. See to it therefore, that the light which is in thee be not darkness. If then thy whole body is enlightened, not having any part darkened, the whole shall be enlightened, as when a lamp by its shining doth give thee light. (11. 29-36.)

XXXVI. When he had thus spoken a certain pharisee asked him to dine with him : he went in therefore, and placed himself at table. But when the pharisee saw it, he was surprised that he had not first washed before dinner. The Lord then said to him, Now ye Pharisees, ye cleanse the exterior of the cup and of the platter : but your interior is full of rapine and wickedness. Ye unwise ; he who made the exterior, made he not the interior also ? Notwithstanding give alms ac-

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cording to your ability ; and Lo, all things are clean to you. (11. 37-41.)

2. But wo to you Pharisees ; because ye pay tythe of mint and rue and all herbs, yet pass by judgment and the love of God : these things ought ye to have practised, yet not to neglect the others. Wo to you Pharisees ; because ye love the chief seat in the synagogues, and salutations in the market places. Wo to you Scribes and Pharisees, hypocrites ; because ye are like concealed graves, and the men who walk over them do not perceive them. One of the lawyers then answered and said to him, Teacher, thus speaking thou reproachest us also. But he said, Wo also to you lawyers, because ye lade men with burdens difficult to be borne, and yourselves do not so much as touch the burdens with one of your fingers. Wo to you ; because ye build the tombs of the prophets, although your fathers killed them : so that ye give testimony to the works of your fathers, and consent to them ; because they indeed killed them, and ye build their tombs. Wherefore also the Wisdom of God hath said, I will send to them prophets and apostles, and some of them shall they kill, and some shall they persecute ; that the blood of all the prophets, shed from the foundation of the world, may be required from this generation ; from the blood of Abel, to the blood of Zachariah slain between the altar and the temple : yea, I say to you, it shall be required from this generation. Wo to you lawyers ; because ye have taken away the key of knowledge : ye yourselves have not entered, and those who were entering ye have hindered. But as he spake these things to them, the scribes and pharisees began to urge him vehemently, and to question him concerning many things, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. (11. 42-54.)

XXXVII. At a time when a vast multitude was gathered together, so that they trod one upon another, he began to say to his disciples first, Keep yourselves from the leaven of the Pharisees, which is hypocrisy : for

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there is nothing covered which shall not be revealed, nor secret which shall not be known. Therefore whatsoever things ye shall have said in darkness, shall be heard in light: and what ye shall have spoken at the ear in the closets, shall be published on the roofs. Also I say to you my friends, Fear not them who kill the body, and after that have nothing further to do. But I will show you whom ye are to fear: fear him who, after having killed, hath power to cast into hell: yea I say to you, fear him. Are not five sparrows sold for three halfpence? Yet not one of them is forgotten before God. But the very hairs of your head are all numbered: fear not therefore; ye are of more importance than many sparrows. Moreover I say to you, Every one who shall acknowledge me before men, the Son of Man will also acknowledge him before the angels of God. But he who hath denied me before men, shall be denied before the angels of God. Also every one who shall speak a word against the Son of Man, it shall be forgiven him: but he who hath blasphemed against the Holy Spirit, it shall not be forgiven him. When therefore they shall bring you before Assemblies, and Rulers, and Authorities, be not anxious about how, or what, ye shall speak in your defence, or what ye shall say: for the Holy Spirit will teach you in that same hour, the things which ye ought to speak. (12. 1-12.)

2. Then a certain man from amongst the crowd, said to him, Teacher, tell my brother to divide the inheritance with me. But he said to him, Man, who appointed me a judge, or a divider, over you? And he said to them, Take heed, and keep yourselves from covetousness: because in the abundance which any man hath, his life consisteth not in the things which he possesseth. He spake also a parable to them, saying, The ground of a certain rich man brought forth plentifully; and he reasoned within himself saying, What shall I do; because I have not where to bring together my fruits? And he said, This will I do: I will pull down my barns, and build greater: and there I will collect together all

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my produce, and my good things. And I will say to my soul, Soul, thou hast many good things laid up for many years: take thine ease; eat, drink, be merry. But God said to him, Inconsiderate creature, in this night will they require thy life from thee: whose then shall be those things which thou hast prepared? Thus is he who layeth up treasure for himself, and is not rich towards God. (12. 13-21.)

3. Then said he to his disciples, Wherefore I say to you, be not anxious for your life, what ye shall eat; nor for the body, what ye shall put on. The life is more than food, and the body than clothing. Consider the ravens, that they sow not, nor reap; they have neither store house, nor barn; yet God feedeth them: of how much more importance are ye than the fowls? And which of you in being anxious can add to his stature one cubit? Since then ye cannot do that which is least, why are ye anxious for the rest? Consider the lilies, how they grow; they neither toil, nor spin: yet I say to you, not even Solomon, in all his glory, was arrayed as one of these. Since then God so clothes the grass, which is to-day in the field and to-morrow is cast into the oven, how much rather you, O ye of little faith? Seek not ye therefore what ye shall eat, or what ye shall drink; neither be restless in your minds: for all these things the nations of the world are earnestly seeking; and your Father knoweth that ye need these things. But seek ye the kingdom of God; and all these things shall be added to you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell what ye have, and give alms: make for yourselves purses which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, nor moth corrupteth. For where your treasure is, there also will be your heart. (12. 22-34.)

4. Let your loins be girt about, and your lamps burning; and yourselves like men who wait for their master, when he shall return from the wedding; that on his coming and knocking ye may open to him immediately.

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Blessed are those servants whom the master on coming shall find watching : verily I say to you, that he will gird himself, and will place them at table, and will come forth and serve them. And if he shall come in the second watch, or if he shall come in the third watch, and find them so, blessed are those servants. This however ye know ; that if the master of a family knew the hour in which the thief would come, he would be awake, and not suffer his house to be broken through. Be ye therefore ready also ; because in an hour when ye think not the Son of Man will come. (12. 35-40.)

5. Then Peter said to him, Lord, speakest thou this parable to us, or even to all ? And the Lord said, Who then is the faithful and discreet steward, whom the master will set over his household to give the portions of food at the proper time ? Blessed is that servant whom his master on coming shall find so doing. Verily I say to you, that he will appoint him over all that he hath. But if that servant shall say in his heart, My master delayeth his coming, and shall begin to beat the menservants and the maidservants, and to eat and drink and be drunken, the master of that servant will come in a day when he expecteth him not, and in an hour which he knoweth not ; and will cut him asunder, and appoint him his portion with the unfaithful. And that servant who knew his master's will, and did not make ready, neither did according to his will, shall be beaten with many stripes. But he who knew not, and did things worthy of stripes, shall be beaten with few. From every one therefore to whom much hath been given, will much be required : and from him to whom they have committed much, will they demand the more. (12. 41-48.)

6. I came to cast fire on the earth ; and how do I wish that it were already kindled ! I have also a baptism with which to be baptized ; and how am I straitened until it be accomplished ! Think ye that I came to give peace on the earth ? Not so, I tell you ; but division. For from henceforth there shall be five in one house

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divided; three against two, and two against three. The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law. (12. 49-53.)

7. He said also to the people, When ye see a cloud arising from the west, immediately ye say, Rain is coming: and thus it happens. And when ye perceive the south wind blowing, ye say, There will be heat: and it cometh. Ye hypocrites; ye know how to distinguish the appearance of the earth, and of the sky: how distinguish ye not this time? And why judge ye not also of yourselves what is right? As therefore thou goest with thine adversary to the magistrate, in the way take pains to be set free by him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not come out thence, until thou hast paid the very last mite. (12. 54-59.)

XXXVIII. At that time were present some who told him concerning the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus, answering said to them, Think ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but unless ye repent, ye shall all likewise perish. Or those eighteen on whom fell the tower in Siloam, and slew them; think ye that these were offenders above all men who dwelt in Jerusalem? I tell you, Nay: but unless ye repent, ye shall all likewise perish. (13. 1-5.)

2. He spake also this parable; A certain man had a fig-tree planted in his vineyard; and he came seeking fruit on it, and found none. Then he said to his vine-dresser, Lo, three years have I come seeking fruit on this fig-tree, and have not found any: cut it down; why maketh it the ground unprofitable also? But he answering said to him, Sir, Leave it for this year also,

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until I shall dig about it, and throw in manure : then if it bear fruit, well : but if otherwise, afterward thou shalt cut it down. (13. 6-9.)

XXXIX. Moreover he was teaching in one of their synagogues on a sabbath day. And Behold, a woman was there who had had a spirit of infirmity eighteen years ; and she was bent together and could not in any wise raise herself up. When Jesus saw her, he called her to him, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her : and immediately she was made straight, and glorified God. But the synagogue-ruler, being angry that Jesus healed on the sabbath, took occasion to speak and said to the people, There are six days in which we ought to work : in them therefore come, and be healed ; and not on the sabbath day. The Lord then answered him and said, Thou hypocrite ; doth not each one of you on the sabbath day loose his ox, or his ass, from the manger, and lead him away to water ? And was it not meet that this woman, being a daughter of Abraham whom Satan had bound, Lo these eighteen years, should be loosed from this bond on the sabbath day ? And when he had thus spoken, all his adversaries were ashamed ; and all the people rejoiced for all the glorious things done by him. (13. 10-17.)

XL. He said moreover, To what is the kingdom of God like ? And to what shall I liken it ? It is like a grain of mustard seed, which a man took and cast into his garden ; and it grew, and became a great tree ; and the fowls of the air roosted in its branches. And again he said, To what shall I liken the kingdom of God ? It is like leaven, which a woman took and hid in three measures of meal, until the whole was leavened. (13. 18-21.)

XLI. And he went on through cities and villages, teaching, and making way towards Jerusalem. Then said one to him, Lord, are few saved ? And he said to them, Strive to enter in through the strait gate : because many, I tell you, shall seek to enter in, and shall not be

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able, after that the master of the family shall have risen, and shut the door, and ye shall have begun to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say to you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. And he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be the weeping and the gnashing of the teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust out. Also they shall come from East and West, and from North and South, and shall sit down in the kingdom of God. And Lo, there are last who shall be first, and there are first who shall be last. (13. 22-30.)

XLII. In that day certain pharisees came to him and said, Depart, and go hence: because Herod wisheth to kill thee. And he said to them, Go, say to that fox, Behold, I cast out demons, and perform cures, to-day and to-morrow; and on the third day I shall be perfected. But it behoveth me to walk to-day and to-morrow and the next day: because it cannot be, that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, who killest the prophets, and stonest those sent unto thee; how often have I been willing to gather together thy children, like as a hen her brood under her wings, and ye have been unwilling! Behold, your house is left to you desolate: and I say^o to you, that ye shall not see me, until the time shall come when ye shall say, Blessed be he who is coming in the name of the Lord. (13. 31-35.)

XLIII. Now it came to pass, as he went into the house of one of the rulers who were pharisees on a sabbath day to eat bread, that they watched him. And Lo, a certain man with the dropsy was before him. Jesus then answered and spake to the lawyers amongst the pharisees, saying, Is it lawful to heal on the sabbath

* And verily I say.

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day? But they kept silence. And having taken him, he healed him, and dismissed him. And he answered and said to them, Which of you shall have an ox, or an ass, fallen into a pit, and will not immediately draw him out on the sabbath day? And they were not able to reply against him concerning these things. (14. 1-6.)

2. Then he spake a parable to the guests, observing how they chose the chief couches, and said to them, When thou art invited by any one to a wedding, take not the chief couch, lest a more honourable man than thou should have been invited by him; and he who invited thee and him, should come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go and occupy the lowest place; that when he who invited thee shall come, he may say to thee, Friend, go up higher: then shalt thou have honour in the presence of those who are at table with thee. Because every one who exalteth himself, shall be abased; and he who abaseth himself, shall be exalted. (14. 7-11.)

3. Then said he also to him who had invited him, When thou makest a dinner, or a supper, ask not thy friends, nor thy brethren, nor thy kinsfolk, nor thy rich neighbours: lest they also invite thee in return, and a recompense be made thee. But when thou makest a feast, invite the poor, the maimed, the lame, the blind; and thou shalt be blessed, because they have nothing with which to recompense thee; for thou shalt be recompensed at the resurrection of the just. (14. 12-14.)

4. Then one of the guests who had heard these things, said to him, Blessed is he who shall eat bread in the kingdom of God. But he said to him, A certain man made a great supper, and invited many. And he sent his servant at supper time to say to the guests, Come, for all things are now ready. And they all with one consent began to make excuse: the first said to him, I have bought a field, and I must needs go and see it; I pray thee, have me excused: another also said, I have bought five yoke of oxen, and I am going to try them;

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I pray thee have me excused : and another said, I have married a wife, and therefore I can not come. So that servant having returned, related to his master all these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind. The servant then said, Sir, It is done as thou commandedst, and yet there is room. And the master said to the servant, Go out into the high ways and hedges, and compel them to come in, that my house may be filled : for I say to you, that no one of those men who were invited shall taste my supper. (14. 15-24.)

XLIV. Great multitudes then were going with him : and he turned and said to them, If any one come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he can not be my disciple. Whosoever also carrieth not his cross and cometh after me, can not be my disciple. For which of you, wishing to build a tower, sitteth not down first to count the cost, if he hath enough to finish it ? Lest having laid the foundation, and not being able to finish, all who look on should begin to mock him, saying ; This man began to build, and was not able to finish. Or what king going to make war with another king, doth not first sit down and consult, if he is able with ten thousand to meet him who cometh against him with twenty thousand ? But if otherwise, whilst he is still at a distance, he sendeth an embassy, and asketh conditions of peace. Thus therefore every one of you, who renounceth not all that he hath, can not be my disciple. Salt is good : but if the salt hath become insipid, with what shall it be seasoned ? It is fit neither for the land, nor for the dunghill : men cast it out, He who hath ears to hear let him hear. (14. 25-35.)

XLV. Then drew near to him all the publicans and sinners to hear him. And the Pharisees and Scribes murmured saying, This man receiveth sinners, and eat-

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eth with them. Then he spake to them this parable, saying, What man of you having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it: and having found it, lay it on his shoulders rejoicing; and when he hath come to his house, call together his friends and neighbours, saying to them, Rejoice with me, for I have found my sheep which was lost? I say to you, that thus joy shall be in heaven for one sinner who repenteth, rather than for ninety and nine just who have no need of repentance. Or what woman having ten drachmas, if she lose one drachma, doth not light a lamp, and sweep the house, and seek diligently till she find it: and when she hath found it, call together her friends and neighbours, saying, Rejoice with me, for I have found the drachma which I had lost? Thus, I say to you, there is joy in the presence of the angels of God for one sinner who repenteth. (15. 1-10.)

2. He said also, A certain man had two sons. And the younger of them said to the father, Father, give me the portion of property which falleth to my share; and he divided to them his estate. And not many days after the younger son collecting all together, went away into a distant country; and there he wasted his property by riotous living. And when he had spent all, a mighty famine came upon that land; and he began to be in want. Then he went, and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he desired to fill his belly with the husks which the swine did eat: yet no one gave to him. But having come to himself he said, How many hired servants of my father have bread enough and to spare; but I am perishing with hunger! I will rise and go to my father, and will say to him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he rose, and came towards his father. But whilst he was yet a great way off, his father saw him

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and was moved with compassion towards him ; and he ran, and fell upon his neck, and kissed him. Then the son said to him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring upon his hand, and shoes on his feet. Bring out also the fatted calf and kill it ; and let us eat, and be merry ; because this my son was dead, and is alive again ; he was lost and is found. And they began to be merry. Now his elder son was in the field ; and as he came and drew near to the house, he heard music and dancing. Then having called one of his servants he asked, What is this ? And he said to him, Thy brother is come : and thy father hath killed the fatted calf, because he hath received him safe and sound. He however was angry, and would not go in. His father therefore came out, and intreated him. But he answering said to his father, Lo, so many years do I serve thee, and never at any time have I transgressed thy commandment ; yet thou never at any time hast given me a kid, that I might make merry with my friends. But now that this thy son, who hath devoured thy estate with harlots, hath come, thou hast killed for him the fatted calf. He then said to him, Son thou art ever with me, and all that I have is thine. But it was meet to be merry, and to rejoice ; because this thy brother was dead, and is alive again ; he was lost, and is found. (15. 11-32.)

XLVI. He said also to his disciples, There was a certain rich man who had a steward ; and he was accused to him as having wasted his goods. And having called him, he said to him, What is this which I hear concerning thee ? Give an account of thy stewardship ; for thou canst no longer be steward. The steward then said within himself, What shall I do, since my master taketh away from me the stewardship ? I can not dig ; to beg I am ashamed. I know what I will do ; that when I shall have been removed from the stewardship, they may re-

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ceive me into their houses. And having called to him every one of his master's debtors, he said to the first, How much owest thou to my master? And he said, A hundred baths* of oil. Then he said, Take thy account, sit down quickly, and write fifty. Then he said to another, And how much owest thou? And he said, A hundred cors† of wheat. Then he said to him, Take thy account, and write eighty. And the master gave to the unjust steward the praise, that he had acted prudently: that the children of this aion are more prudent amongst their own generation, than the children of light. And I say to you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into the aional habitations. He who is faithful in the least, is faithful also in much; and he who is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to you the true? And if ye have not been faithful in what is another's, who will give to you your own? No servant can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye can not serve God and mammon: (16. 1-13.)

2. The Pharisees also who were covetous heard all these things, and they derided him. And he said to them, Ye are they who justify yourselves before men; but God knoweth your hearts: because that which is high amongst men, is abomination in the sight of God. The Law and the Prophets were until John: from that time the glad tidings of the kingdom of God are published, and every man is pressed towards it. But easier is it for the heaven and the earth to pass, than for one tittle of the Law to fail. Every one who putteth away his wife, and mar-

* *Bath*. A Jewish measure of liquids equal to the *ephah*, and capable of containing rather more than seven and a half gallons English.

† *Cor*. The largest measure of capacity amongst the Jews, whether for solids or liquids: it was the same as the *homer*, and was equal to ten baths, and therefore capable of containing somewhat more than seventy-five gallons.

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rieth another, committeth adultery ; and every one who marrieth a woman divorced from her husband, committeth adultery. (16. 14-18.)

3. Moreover, there was a certain rich man who was clothed in purple and fine linen, living every day a life of pleasure splendidly. There was also a certain poor man named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the fragments which remained from the rich man's table : yea also the dogs came and licked his sores. And it came to pass, that the poor man died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried : and in Hades he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom. And he called out and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue ; because I am tormented in this flame. But Abraham said, Son, remember, that thou receivedst thy good things in thy life time, and Lazarus likewise evil things ; but now he is comforted, and thou art tormented. And besides all this, between us and you is a great gulf fixed, so that those desiring to pass hence to you, would not be able, neither could any pass thence to us. Then he said, I beseech thee therefore, father, that thou wouldest send him to my father's house ; for I have five brethren ; that he may testify to them, that they also may not come into this place of torment. Abraham said to him, They have Moses and the prophets ; let them hear them. But he said, Nay, father Abraham : but if one should go to them from the dead, they would repent. Then he said to him, If they hear not Moses and the prophets, neither would they be persuaded if one should rise from the dead. (16. 19-31.)

XLVII. He said also to his disciples, Impossible is it that stumbling blocks should not come ; but wo to him through whom they come : it were better for him if a mill-stone had been hanged about his neck, and he had been cast into the sea, than that he should cause to

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stumble one of these little ones. Take heed to yourselves: if thy brother sin against thee, reprove him; and if he repent, forgive him. Yea, if he sin against thee seven times a day, and seven times a day return to thee, saying, I repent, thou shalt forgive him. (17. 1-4.)

2. Then said the apostles to the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say to this sycamine, Be thou uprooted, and be thou planted in the sea; and it should obey you. But which of you having a servant ploughing or tending cattle, will say to him as soon as he is come from the field, Go, and seat thyself at table? But will not rather say to him, Make ready that I may sup, and gird thyself and serve me, until I have eaten and drunk; and after that thou shalt eat and drink? Doth he count himself obliged to that servant, because he hath done the things appointed for him? I judge not. So also ye, when ye shall have done all things appointed for you, say, We are unmeritorious servants; because we have done what we were bound to do. (17. 5-10.)

XLVIII. It happened also as he went towards Jerusalem, that he passed between Samaria and Galilee. And as he entered into a certain village, ten leprous men met him who stood afar off, and lifted up their voices saying, Jesus Teacher, have mercy on us. And when he saw them he said to them, Go, show yourselves to the priests. And it came to pass as they were going, that they were cleansed. Then one of them, when he perceived that he had been healed, turned back, and with a loud voice glorified God: and he fell on his face at his feet, giving him thanks; and he was a Samaritan. Jesus then answered and said, Were not the ten cleansed? But where are the nine? Have none been found to return and give glory to God, except this stranger? And he said to him, Rise, and go: thy faith hath made thee whole. (17. 11-19.)

XLIX. Having been asked also by the Pharisees, when the kingdom of God is to come, he answered them, and said, The kingdom of God is not to come

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with observation: neither shall they say, Lo, here! or, Lo, there! For Behold, the kingdom of God is within you. (17. 20-21.)

2. He said then to his disciples, The days will come when ye shall desire to see one of the days of the Son of Man, and shall not see it. And should they say to you, Lo, here; or Lo, there; go not forth, nor follow them. For like as the lightning which flasheth out of one part under heaven, shineth to another part under heaven, so shall the^r Son of Man be in his day. But first it becometh him to suffer many things, and to be rejected by this generation. And like as it was in the days of Noah, so shall it be also in the days of the Son of Man: they were eating, drinking, marrying, were given in marriage, until the day in which Noah entered into the ark, and the flood came, and destroyed them all. Yea, and like as it was in the days of Lot: they were eating, drinking, buying, selling, planting, and building; but in the day in which Lot went out of Sodom, fire and brimstone fell like rain from heaven, and destroyed them all. Thus shall it be in the day in which the Son of Man shall be revealed. In that day he who shall be on the roof, and his goods in the house, let him not come down to take them; and he likewise who shall be in the field, let him not return to the things which he has left. Remember Lot's wife. He who shall endeavour to save his life, shall lose it; and he who shall lose his life, shall preserve it. I tell you, in that night two shall be in one bed; one shall be taken, and the other left: two women shall be grinding in the same place; one shall be taken, and the other left. And they answered and said to him, Where, Lord? But he said to them, Where the body is, there will the eagles be gathered together. (17. 22-37.)

L. Moreover he spake to them a parable, that they ought to persevere in prayer, and not to faint; saying, In a certain city was a Judge who feared not God, nor regarded any man. In that city was also a widow: and

^r Also the Son of Man.

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she came to him, saying, Avenge me of mine adversary. Yet for a time he would not: but afterwards he said within himself, Although I fear not God, nor regard any man, yet as this widow troubleth me, I will avenge her, lest by her perpetual coming she vex me. Then the Lord said, Ye have heard what the unjust judge saith: but God, shall he not execute the avengement of his elect who cry to him day and night, although he delays with regard to them. I tell you that he will execute their avengement speedily. Yet when the Son of Man shall have come, will he therefore find faith upon the earth? (18. 1-8.)

LI. To some also who trusted in themselves that they were righteous and despised others, he spake this parable. Two men went up into the temple to pray; the one a pharisee, and the other a publican. The pharisee standing at his place prayed thus; God, I thank thee, that I am not as the rest of men, rapacious, unjust, adulterers, or even as this publican. I fast twice in the week; I pay tythe of all I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven; but smote upon his breast, saying, God, be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one who exalteth himself, shall be abased; but he who abaseth himself, shall be exalted. (18. 9-14.)

2. Then they brought to him even infants, that he might touch them: his disciples however on seeing it rebuked them. But Jesus having called them to him, said, Leave the little children to come to me, and hinder them not; for of such is the kingdom of God. Verily I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. (18. 15-17.)

LII. And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit aional life. Then said Jesus to him, Why callest thou me good? None is good but one, God. Thou knowest the commandments: thou shalt not commit adultery: thou shalt not kill: thou shalt not steal: thou shalt not bear false witness: honour

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father and thy mother. He then said, All these things have I observed from my youth. When Jesus heard that, he said to him, One thing still is wanting to thee : sell all thou hast, and distribute to the poor, and thou shalt have treasure in heaven ; and come, follow me. But he having heard this, became very sorrowful : for he was very rich. Jesus then seeing that he had come very sorrowful, said, With what difficulty shall they who have riches enter into the kingdom of God ! or it is an easier thing that a camel should pass through the eye of a needle, than that a rich man should enter to the kingdom of God. And those who heard him said, Who then can be saved ? But he said, The things impossible with men, are possible with God. (18. 18-27.)

2. Then Peter said, Lo, we have left all things and have followed thee. And he said to them, Verily I say unto you, that there is no one who hath left house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, who shall not receive many fold in this time, and in the aion to come aionial life. (18. 28-30.)

LIII. Then having taken to him the twelve, he said unto them, Behold, we are going up to Jerusalem, and all things written by the prophets for the Son of Man shall be accomplished. For he shall be delivered to the gentiles ; and he shall be mocked, and contumeliously treated, and spitted on : they shall scourge him also, and put him to death ; and on the third day he shall rise again. Yet they understood nothing of these things ; and this saying was hidden from them, neither comprehended they what had been spoken. (18. 31-34.)

LIV. It came to pass also as he drew nigh to Jericho, that a certain blind man sat by the way side, begging ; and when he heard the multitude passing, he asked, What is this ? They therefore told him, Jesus the Nazarene is passing by. And he cried out saying, Jesus thou Son of David have mercy on me. And those who went before rebuked him, that he might be silent : but he cried out so much the more, Son of David, have

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mercy on me. Jesus then stood still and commanded him to be brought to him : and as he came near, he asked him, saying, What desirest thou that I should do for thee? He said, Lord, that I may receive sight. And Jesus said to him, Receive sight: thy faith hath made thee whole. And instantly he received sight, and followed him, glorifying God. All the people also on seeing it, gave praise to God. (18. 35-43.)

LV. And he entered Jericho, and passed through it. And Lo, a man was there named Zaccheus, who also was chief-publican, and he was rich. And he endeavoured to see Jesus, who he was; yet he could not by reason of the crowd, because he was little of stature. Then running before he climbed up a sycamore, that he might see him; because he was about to pass that way. And when Jesus came to the place, he looked up and saw him; and he said to him, Zaccheus, hasten down; for to-day I must abide at thy house. And he hastened down, and received him with joy. And when they saw it they all murmured saying, He hath gone to be a guest with a man who is a sinner. Then Zaccheus stood up and said to the Lord, Behold, Lord, The half of my goods I give to the poor; and if I have taken ought from any one by false accusation, I restore him fourfold. Jesus then said concerning him, To-day hath salvation come to this house, forasmuch as he also is a son of Abraham: for the Son of Man hath come to seek, and to save, that which was lost. (19. 1-10.)

2. But whilst they heard these things he added and spake a parable, because he was near to Jerusalem, and they thought that immediately the kingdom of God would appear. He said therefore, A certain nobleman went into a distant country, to receive for himself a kingdom, and to return. And having called ten of his servants, he delivered to them ten pounds,* and said to

* *Ten pounds.* If the Attic *mina* was intended, what was delivered to each was equivalent to £3. 15s.; if the Hebrew *maneh*, to about £7. 1s. 3d. It is obvious however, that whether either of these values, or any other, was intended, the scope of the parable is the same.

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them, Traffic till I come. But his citizens hated him, and sent a message after him, saying, We are not willing that this man should reign over us. And it came to pass when he had returned from receiving the kingdom, that he commanded those servants to be called to him to whom he had given the money; that he might know what each had gained by trading. Then came the first saying, Master, thy pound hath gained ten pounds. And he said to him, Well done, good servant; because thou hast been faithful in very little, have thou authority over ten cities. And the second came saying, Master, thy pound hath gained five pounds. Then said he to him also, And thou, be thou over five cities. And another came saying, Master, Behold here is thy pound which I have kept laid up in a napkin. For I was afraid of thee, because thou art a severe man; thou takest up what thou laidst not down, and reapest what thou sowedst not. Then he said to him, Out of thine own mouth will I judge thee, thou wicked servant. Knewest thou that I am a severe man, taking up what I laid not down, and reaping what I sowed not? And wherefore gavest thou not my money to the bank, that in coming I might have required it with interest? And he said to those who stood by, Take from him the pound, and give it to him who hath ten pounds: (And they said to him, Sir, he hath ten pounds) for I say to you, that to every one who hath shall be given; but from him who hath not, even that which he hath shall be taken away from him. Moreover bring hither those my enemies, who were not willing that I should reign over them, and slay them before me. And when he had spoken these things, he went forward going up to Jerusalem. (19. 11-28.)

LVI. It came to pass then as he drew nigh to Bethfage and Bethany, at the mount called the mount of Olives, that he sent two of his disciples, saying, Go into the village over against you; in which as ye enter it, ye shall find a colt tied, on which no man hath yet set: loose him, and bring him to me. And if any one shall

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ask you, Why are ye loosing him, ye shall say thus to him, Because the Lord hath need of him. (19. 29-31.)

2. Those then who were sent departed, and found even as he had spoken to them. But as they were loosing the colt, the owners of him said to them, Why loose ye the colt? They therefore replied, The Lord hath need of him. And they brought him to Jesus; and having cast their garments upon the colt, they seated Jesus on him. Then as he went they strewed their garments on the road. And when he had already come nigh, at the descent of the mount of Olives, the whole rejoicing multitude of the disciples began to praise God with a loud voice, for all the mighty works which they had seen, saying, Blessed be the king who cometh in the name of the Lord: peace in heaven, and glory in the highest. And certain of the Pharisees from amongst the multitude said to him, Teacher, rebuke thy disciples. Then he answered and said to them, I tell you, that if these should be silent, the stones would cry out. And when he drew near, as he looked on the city he wept over it, saying, O that thou hadst known even thou, at least in this thy day, the things which are for thy peace: but now they are hidden from thine eyes. Because the days shall come upon thee, when thine enemies shall throw up a mound about thee, and compass thee around, and keep thee in on every side: yea, they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. (19. 32-44.)

3. And having entered into the temple, he began to drive out those who sold and bought in it, saying to them, It is written, My house is a house of prayer: but ye have made it a den of robbers. And he taught daily in the temple: but the Chief Priests and the Scribes and the principal persons of the people sought how to destroy him: yet they could not find what they might do; for all the people hung listening upon him. (19. 45-48.)

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LVII. Now it came to pass on one of those days, that as he was teaching the people in the temple, and preaching the gospel, the Chief Priests and the Scribes with the Elders came upon him, and said to him, Tell us by what authority thou doest these things? Or who is he that gave thee this authority? He then answered and said to them, I also will ask you concerning one matter, and answer me: The baptism of John; was it from heaven, or from men? They then reasoned amongst themselves, saying, If we shall say, From heaven; he will say, Why then have ye not believed him? But if we shall say, From men; all the people will stone us: for they are persuaded that John was a prophet. And they answered, that they knew not whence it was. And Jesus said to them, Neither tell I you by what authority I do these things. (20. 1-8.)

2. He began then to speak to the people this parable. A certain man planted a vineyard, and let it to husbandmen; and he went abroad for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. Again he sent another servant: but they having beaten him and treated him shamefully, sent him away empty. Again he sent a third: and they wounded him also, and cast him out. The owner of the vineyard then said, What shall I do? I will send my son, the beloved; it may be, when they see him, they will reverence him. But when the husbandmen saw him, they reasoned amongst themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore will the owner of the vineyard do to them? He will come and destroy those husbandmen, and will let the vineyard to others. But when they heard this they said, Not so. Then he looked at them and said, What therefore is this which is written, The stone which the builders rejected, the same hath been made the head of the corner? Every one who falleth on that stone,

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shall be broken : but on whomsoever it shall fall, it will grind him to powder. And the Chief Priests and the Scribes desired to lay hands on him at that time, and they were afraid of the people ; for they perceived that he had spoken this parable against them. (20. 9-19.)

LVIII. They therefore watched him, and sent forth spies to feign themselves righteous men, in order that they might lay hold of his discourse, to deliver him to the jurisdiction and authority of the Governor. And they asked him, saying, Teacher, we know that thou speakest and teachest rightly, and hast no regard to person ; but teachest the way of God in truth : is it lawful for us to pay tribute to Cesar, or not ? But he perceived their craft, and said to them, Why tempt ye me ? Show me a denary. Whose image and inscription hath it ? They answered and said, Cesar's. He then said to them, Render therefore what is Cesar's to Cesar, and what is God's to God. And they could not lay hold of his words before the people : and marvelling at his answer they were silent. (20. 20-26.)

LIX. Then certain of the Sadducees, who deny that there is a resurrection, came and asked him, saying, Teacher, Moses wrote for us, If any man's brother die having a wife, and he die without children, that his brother should take the wife, and raise up seed for his brother. There were therefore seven brethren ; and the first having taken a wife, died childless. And the second took the wife ; and he also died childless. The third also took her ; and in like manner also the seven : and they left no children, and died. And last of all the woman also died. In the resurrection therefore, of which of them shall she be the wife ? For the seven had her for wife. Then Jesus answered and said to them, The children of this age marry and are given in marriage ; but those who shall be accounted worthy to attain that age, and the resurrection from the dead, will neither marry nor be given in marriage ; because they can not die any more ; for they are equal to the angels, and are children of God, being children of the resur-

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rection. But that the dead are raised; even Moses signifieth at the place of the bush, as he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob: therefore he is not God of dead, but of living; for all live by him. Then certain of the Scribes answering said, Teacher, thou hast spoken well. And they did not any more venture in any wise to interrogate him. (20. 27-40.)

LX. Then he said to them, How say they that the Anointed is Son of David; since David himself saith in the book of Psalms, The Lord said to my Lord; Sit thou on my right hand, until I make thine enemies thy footstool? David therefore calleth him Lord; and how is he his Son? (20. 41-44.)

LXI. Then in the hearing of all the people he said to his disciples, Beware of the Scribes, who like to walk in long robes, and love salutations in the market places, and the chief seats in the synagogues, and the chief couches at feasts; who devour widows' houses, and for a pretence make long prayer: these shall receive greater condemnation. (20. 45-47.)

LXII. Then looking up he observed the rich casting their gifts into the treasury. And he saw a certain poor widow also casting in there two mites; and he said, Verily I say unto you, that this poor widow hath cast in more than they all; for all these of their superfluity have cast in amongst the offerings of God; but she of her penury hath cast in all the means of subsistence which she had. (21. 1-4.)

LXIII. And as certain were speaking concerning the temple, that it was beautified with goodly stones and gifts, he said, As for these things which ye behold, the days will come in which one stone shall not be left upon another; which shall not be thrown down. They then asked him saying, Teacher, when therefore shall these things be? And what will be the sign, when these things are about to happen? And he said, Take heed that ye be not deceived: for many will come in my name, saying, I am He; and the time is at hand: there-

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fore go not ye after them. But when ye shall hear of wars, and commotions, be not terrified; for these things must first come to pass; but the end is not immediately. Then he said to them, Nation shall rise against nation, and kingdom against kingdom: great earthquakes also shall there be in different places, and famines and pestilences; and there shall be fearful sights and great signs from heaven. But before all these things they will lay their hands on you, and will persecute you, delivering you to synagogues and prisons, to be led before kings and governors on account of my name. But it shall turn to you for a testimony. Settle it therefore in your hearts, not to premeditate what to say in your defence: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Ye shall also be delivered up even by parents, and brethren, and relations, and friends; and they shall put some of you to death: yea ye shall be hated by all men on account of my name. Yet a hair of your heads shall not perish: in your patient endurance shall ye gain⁹ your souls. But when ye shall see Jerusalem encircled by armies, then know that the desolation of it is nigh. Then let those who are in Judea flee to the mountains: those also who are in the midst of it, let them depart out; and those who are in the country, let them not enter into it. Because these are the days of vengeance, that all things which are written may be fulfilled. But wo to those who are with child, and to those who give the breast, in those days: for there will be great distress upon the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be carried captive into all nations; and Jerusalem shall be trampled upon by the Gentiles, until the times of the Gentiles have been fulfilled. (21. 5-24.)

2. Moreover there shall be signs in the sun and in the moon and in the stars: and upon the earth, distress of nations with perplexity; the sea raging and roaring:

⁹ Gain ye.

LUKE.

men expecting for death, and expectation of the things to happen throughout the world: for the powers of the heavens shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory. (21: 25-27.)

3. But when these things begin to come to pass, lift yourselves up, and raise your heads; because your deliverance is near. He spake also a parable to them: Behold the fig-tree and all the trees: when already they have shot forth, ye know of your own selves by looking at them, that already the summer is near. So also ye, when ye shall see these things coming to pass, know ye that the kingdom of God is near. Verily I say to you, that this generation shall not pass away till all be done. The heaven and the earth shall pass away; but my words shall not pass away. (21: 28-33.)

4. Take heed therefore to yourselves, lest at any time your hearts be weighed down with surfeiting and drunkenness, and the cares of this life, and so that day come unawares upon you: for as a snare shall it come upon all those who dwell upon the face of the whole earth. Watch therefore and pray always, that ye may be accounted worthy to escape all these things which are about to happen, and to stand before the Son of Man. And during the day he taught in the temple; but at night he went out, and lodged in the mount called the mount of Olives. And all the people came early in the morning to him in the temple to hear him. (21: 34-38.)

LNIV. Now the feast of unleavened bread called the Passover drew near. All the Chief Priests and the Scribes sought how they might destroy him: for they were afraid of the people. Then Satan entered into Judas surnamed Iseariot, who was of the number of the twelve; and going away he conferred with the Chief Priests and the Commanders, as to how he might deliver him to them. And they were glad, and agreed to

• *The Commanders.* Those who commanded the Jewish guard of the Temple.

THIRD CHAPTER.

give him money. And he promised; and sought opportunity to deliver him to them in the absence of the people. (22. 1-6.)

THIRD CHAPTER.

1. Then came the day of unleavened bread in which the Passover was to be sacrificed. And he sent Peter and John saying, Go, and prepare for us the passover, that we may eat it: They said to him, Where wilt thou that we should prepare it? He said to them, Behold, when ye have entered into the city, a man bearing a pitcher of water shall meet you: follow him into the house into which he enters. And ye shall say to the master of the house, The Teacher saith to thee, Where is the guest-chamber, in which I may eat the passover with my disciples? And he will show you a large upper room furnished: there prepare. They then went away, and found as he had spoken to them: and they made ready the passover. (22. 7-13.)

2. And when the hour was come, he placed himself at table, and the twelve apostles with him. And he said to them, Earnestly have I desired to eat this passover with you before I suffer: for I say to you, that I will no more eat of it, until it hath been fulfilled in the kingdom of God. And having taken the cup and given thanks, he said, Take this, and divide it amongst you: for I say to you, that I will not drink of the fruit of the vine, until the kingdom of God be come. Then having taken bread and given thanks, he broke it, and gave it to them, saying, This is my body, which is to be given for you: this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new covenant in my blood, which is to be shed for you. (22. 14-20.)

3. But Behold, the hand of him who betrayeth me is with me on the table: the Son of Man indeed goeth according to what hath been determined; but wo to that man by whom he is betrayed. They therefore began to

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question amongst themselves, which then of them was he, who should do this thing. (22: 21-23.)

4. Moreover there had been a contention amongst them, as to which of them should be accounted the greatest. And he said to them, The kings of the gentiles make themselves lords over them; and those who exercise authority over them are called benefactors; ye however shall not be so; but he who is greatest among you, let him be as the younger; and he who governeth as he who serveth. For which is greater; he who is at table; or he who serveth? Is not he who is at table? Yet I am in the midst of you as he who serveth. But ye are they who have continued with me in my trials; and I appoint for you a kingdom, even as my Father hath appointed for me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. (22: 24-30.)

II. The Lord also said, Simon, Simon; Lo, Satan hath sought you earnestly; that he might sift you as wheat: but I have prayed for thee; that thy faith may not fail; and thou when thou art converted, strengthen thy brethren. He then said to him, Lord, I am ready to go with thee both to prison and to death. But he said, I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me. (22: 31-34.)

2. And he said to them, When I sent you without purse, and wallet, and shoes, lacked ye any thing? They said, Nothing. Then said he to them, But now he who hath a purse, let him take it; and in like manner a wallet: also he who hath no sword, let him sell his garment and buy one. For I say to you, that this which is written must yet be accomplished in me; viz., And he was numbered with transgressors: for indeed the things concerning me have an end. They then said, Lord, Behold, here are two swords. He said to them, It is enough. (22: 35-38.)

III. Then having come forth, he went according to

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custom to the mount of Olives; and his disciples followed him. But when he was at the place, he said to them, Pray not to enter into temptation. And he withdrew from them about a stone's throw; and having knelt down he prayed, saying, Father, if thou art willing, remove this cup from me: nevertheless not my will, but thine, be done. Then appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as drops of blood falling on the earth. Then having risen from prayer, he came to the disciples, and found them asleep from grief. And he said to them, What? sleep ye? Arise, and pray, that ye enter not into temptation. (22. 39-46.)

FOURTH CHAPTER.

I. And whilst he was speaking, Behold, a multitude; and he who was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss him. But Jesus said to him, Judas, betrayest thou the Son of Man by a kiss? Then those who were about him seeing what would follow, said to him, Lord, shall we smite with the sword? And a certain one of them smote the servant of the High Priest, and cut off his right ear. Jesus then answered and said, Permit at least this: and he touched his ear and healed him. Then Jesus said to the Chief Priests and Commanders of the temple and Elders who had come forth against him, Have ye come out as against a robber, with swords and clubs? Whilst I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness. (22. 47-53.)

II. Then having apprehended him, they led him away, and brought him into the house of the High Priest. Peter however followed him at a distance: and when they had lighted a fire in the midst of the court, and had sat down, Peter seated himself in the midst of them. Then a certain maid-servant observed him sitting near

^a To remove.

^b His disciples.

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the fire, and fixing her eyes on him, said, And this man was with him. But he denied him, saying, Woman, I know him not. And a little after another person observing him, said, And thou art one of them. But Peter said, Man, I am not. And about the space of an hour after a certain other person strongly affirmed saying, Of a truth this man also was with him; for he is a Galilean. But Peter said, Man, I know not what thou sayest. And immediately, whilst he was speaking, the cock crew. Then the Lord turned* and looked on Peter; and Peter remembered the word of the Lord, when he said to him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. (22. 54-62.)

2. And the men who held Jesus, mocked him, and beat him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is he who smote thee. And many other things did they speak against him to revile him. And as soon as it was day the assembly of the Elders of the people was gathered together, with the Chief Priests and Scribes. And they led him into their council, saying, If thou art the Anointed, tell us. Then he said to them, If I tell you, ye will not believe me: and if I also ask you, ye will not answer me, or release me. Henceforth shall the Son of Man be seated on the right hand of the Power of God. Then said they all, Thou therefore art the Son of God! And he said to them, Ye say that I am. Then said they, Why have we need any further of evidence? For we ourselves have heard it from his own mouth. (22. 63-71.)

III. And the whole multitude of them rose, and led

* *The Lord turned.* It is probable that the High Priest's palace was, like many large houses with us, a building which had inner courts; and that the court nearest the street was the place in which the officers and attendants were assembled, and some large apartment adjoining this court the place in which our Lord was examined by the Sanhedrim. If so, it is easy to perceive how he might both hear Peter's vehement denials, and *turn and look upon him*, even if he were, as the other Evangelist's intimate, at that moment in the council-chamber.

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him to Pilate, and when they began to accuse him, saying, We found this man perverting the nation, and forbidding to pay tribute for Cæsar, saying that he himself is Christ a King. Pilate then asked him, saying, Art thou the king of the Jews? He answered him and said, Thou sayest it. (23. 1-5.)

20 Then said Pilate to the Chief Priests and the people, I find no fault in this man. But they became more urgent, saying, He stirreth up the people, teaching throughout all Judea for this place, having begun from Galilee. But when Pilate heard of Galilee, he asked, Is the man a Galilean? And having learned, that he was of Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. But when Herod saw Jesus, he was very glad; for he had long wished to see him, because he had heard many things concerning him; and he hoped to have seen some miracle wrought by him. Then he interrogated him with many words: he however answered him nothing. The Chief Priests also and the Scribes stood there vehemently accusing him. Herod then with his soldiers set him at naught; and having mocked him by putting off him a gorgeous robe, he sent him again to Pilate. And on that same day were Pilate and Herod made friends together: for they had before been at enmity between themselves. (23. 4-12.)

13 Pilate therefore having called the Chief Priests and the Rulers and the people, said to them, Ye have brought to me this man, as one who stirreth up the people; and Behold, I having examined him before you all, have not found in the man any of those crimes of which ye accuse him. But, neither has Herod: for I sent you to him; and lo, nothing worthy of death has been made out by him. I will chastise him therefore, and release him. (For the must needs release one for them at the feast.) Then they cried out altogether, saying, Away with this man; and release for us Barabbas. (Who for a certain sedition made in the city, and for murder, had been cast into prison.) Pilate therefore, wishing to re-

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lease Jesus, again spoke to them. But they cried aloud saying, Crucify him, Crucify him. He then said to them the third time, Why? For what evil has he done? I have found nothing deserving of death in him: I will chastise him therefore, and release him. They then were urgent with loud voices, asking that he should be crucified: and their voices, and those of the Chief Priests, prevailed. Then Pilate gave sentence, that what they had asked should be done: and he released for them him who for sedition and murder had been cast into prison, whom they asked; and he delivered Jesus to their will. (23. 13-25.)

IV. And as they led him away, they took hold on one Simion a Cyrenian coming out of the country, and laid on him the cross that he should bear it after Jesus. And a great multitude of people followed him; and many women also who bewailed and lamented him. But Jesus having turned towards them, said, Daughters of Jerusalem, weep not for me; but weep for yourselves and for your children. For lo, the days are coming, in which they shall say, Blessed are the barren; even the wombs which never bare, and the breasts which never gave suck. Then shall they begin to say to the mountaints, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what will be done in the dry? (23. 26-31.)

2. And two others, malefactors, were also led to be put to death with him. And when they had come to the place called Skull, they there crucified him and the malefactors; one indeed on the right hand, and the other on the left. Then said Jesus, Father, forgive them: for they know not what they are doing. And having parted his garments, they cast lots. The people also stood looking on: and the rulers together with them derided him, saying; He saved others: let him save himself, if he is the Anointed, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar; and saying; If thou art the king of the Jews, save thyself. Moreover an inscription was writ-

FOURTH CHAPTER.

ten over him in Greek, Roman, and Hebrew letters, THIS IS THE KING OF THE JEWS. (23. 32-38.)

3. Then one of the malefactors who were hanged reviled him, saying, If thou art the Anointed, save thyself and us. But the other answering reproved him, saying, Fearest thou not God, even now that thou art in the same condemnation? And we indeed justly; for we are receiving what is stited to the things which we have done: but this man hath done nothing amiss. And he said to Jesus, Remember me, Lord, when thou hast come to thy kingdom. And Jesus said to him, Verily I say to thee, To-day thou shalt be with me in Paradise. (23. 39-43.)

4. It was then about the sixth hour; and darkness was over the whole earth until the ninth hour: the Sun also was darkened; and the vail of the temple was rent in the midst. Then Jesus crying out with a loud voice, said, Father, into thy hands I commend my spirit: and when he had thus spoken, he expired. Now when the centurion had seen what was done, he glorified God, saying; Truly this man was righteous. And all the people who had come together to that spectacle, seeing what had been done, smote their breasts, and returned. All his acquaintances also, and the women, who had accompanied him out of Galilee, stood afar off beholding these things. (23. 44-49.)

V. And Lo, a man named Joseph, who was a counsellor, a good and righteous man, (He had not consented to their design, and act) of Arimathea a city of the Jews, who also himself was waiting for the kingdom of God: this man went to Pilate, and begged the body of Jesus. And having taken it down he wrapped it in linen, and placed it in a tomb hewn in stone, where no one had yet lain. And the day was the preparation, and the sabbath drew on. And the women also who had come with him out of Galilee, followed them close; and saw the tomb and how his body was laid. Then they returned and prepared spices and ointments: and they

DESCRIPTION

rested the sabbath day according to the commandment.
(23:30-36) 12701 1111 10 0011 111 21 2111

FIFTH CHAPTER.

1. But on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared; and certain others with them. And they found the stone rolled away from the sepulchre; and having entered in, they found not the body of the Lord Jesus. And as they were perplexed about this, Lo, two women with garments shining like lightning, stood by them. Then as they became alarmed, and bent their faces towards the ground, they said to them, Why seek ye the living among the dead? He is not here; but hath been raised. Remember how he spake to you; whilst he was in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again. And they remembered his words: (24:1-8) [read on next](#)

2: Then they returned from the tomb, and related all these things to the Eleven; and all the rest: Mary the Magdalene, and Joanna, and Mary the mother of James, and the other women with them, were those who told these things to the apostles. And their words seemed to them as idle tales, and they believed them not. Notwithstanding Peter rose up, and ran to the tomb, and having stooped down, he saw the linen cloths lying by themselves; and he went away, wondering in himself at what had come to pass. (24: 9-12) as in the text of LIT. And Behold, two of them were walking that day to a village called Emmaus, distant from Jerusalem about sixty furlongs; and they talked together of all these things which had happened. It came to pass then as they were talking and reasoning, that Jesus himself drew near, and went with them; but their eyes were holden, that they knew him not. Then he said to them, What communications are these which ye interchange one with the other as ye walk, and appear

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grieved. And one of them named Cleopas answering, said to him; Art thou a lone stranger in Jerusalem, that thou knowest not the things which are come to pass in it in these days? And he said to them, What things? They then said to him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people; and how our Chief Priests and Rulers delivered him to be condemned to death, and crucified him. Yet we hoped that he it was who should deliver Israel. But indeed besides all this, to-day is the third day since these things were done! Yea and certain women of our company astonished us, who having been early at the tomb, and not having found his body, came, saying that they had seen a vision of angels, who declared that he is alive. And some of those who were with us went to the tomb, and found even as the women had spoken; but him they saw not. Then said he to them; O inconsiderate, and slow of heart to believe in all things which the prophets have spoken. Ought not the Anointed to suffer these things to enter into his glory? Then he began, and from Moses, and from all the prophets, he expounded to them in all the Scriptures the things concerning himself. And they drew near to the village whither they were going; and he made as if to go further. And they detained him with their importunity, saying, Stay with us, for it is towards evening, and the day is far spent. And he went in to stay with them. And it came to pass when he was at table with them, that having taken bread, he blessed it; and having broken it, he gave it to them. Then were their eyes opened, and they knew him; and he vanished from them. And they said one to another, Did not our hearts burn within us, as he talked to us by the way, and as he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem; and they found the Eleven and those who were with them, gathered together, saying, The Lord hath been raised indeed, and hath appeared to Simon. And they related what had happened in the

way, and how he was known to them in the breaking of bread. (24. 18-35.)

2. But whilst they were telling these things, Jesus himself stood in the midst of them, and said to them, Peace to you. But they were terrified and affrighted, and thought that they saw a spirit. And he said to them, Why are ye troubled; and why do thoughts arise in your hearts? Look at my hands, and my feet, that it is I myself: handle me and see: because a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. Then as they yet believed not for joy, and wondered, he said to them, Have ye any thing to eat? And they gave him part of a broiled fish, and of a honey comb: and he took it, and did eat it before them. (24. 36-43.)

3. And he said to them, These are the words which I spake to you, whilst I was with you; that all things written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me, must be fulfilled. Then opened he their mind to understand the Scriptures: and he said to them, This is it written, and thus it behoved the Anointed to suffer, and to rise from the dead the third day; and that in his name should be preached repentance, and remission of sins, to all nations, beginning at Jerusalem. Ye also are witnesses of these things. And Behold, I send the promise of my Father upon you: but remain ye in the city of Jerusalem, until ye be endued with power from on high. (24. 44-49.)

III. Moreover he led them out as far as Bethany; and he lifted up his hands, and blessed them. And it came to pass that whilst he was blessing them, he was separated from them, and carried up into heaven. And they, having worshipped him, returned to Jerusalem with great joy. And they were continually in the temple praising and blessing God. (24. 50-58.)

THE LUKELIST

INDEX AND CONCORDANCE

TO THE GOSPEL ACCORDING TO THE APOSTLE AND EVANGELIST JOHN. SERVICE OF JESUS CHRIST.

FIRST CHAPTER.

Narrative of what took place prior to his public ministry.

- I. A declaration of the aboriginal divine existence; creative office; and peculiar filial glory, of the Word; and of his birth in flesh: John the Baptist is sent to testify concerning him.
- II. At Bethabara John declares himself to certain Priests and Levites to be that Voice crying in the wilderness, foretold by the prophet Isaiah; and confesses the vast superiority of Jesus. M v. 1. Ma i. 1. L x. 1.
- III. Jesus comes to John at Bethabara, who attests him to be the Lamb of God who taketh away the sin of the world; and bears record that he saw him acknowledged God's Anointed by the Spirit's descending; and abiding upon him. M v. 2. Ma i. 2. L x. 2.

SECOND CHAPTER.

Narrative of what took place during his public ministry.

- I. In the neighbourhood of Bethabara Jesus receives two of John's disciples, and Peter.
- II. He goes forth into Galilee, calls Philip, and receives Nathanael; and in admitting Nathanael's acknowledgment, that he is Son of God and King of Israel, promises that they shall witness the glories of his sovereignty.

III. He changes water into wine at Cana of Galilee.

IV. He goes up to Jerusalem at the Passover; and drives the buyers and sellers out of the temple. M xxxix. 3. Ma xxxv.

2. L vi. 3.

2. In comparing his body to a temple which might be taken down and rebuilt, he foretells his death and resurrection.

V. His discourse with Nicodemus, in which he declares the necessity of a new birth, gives himself for proof of God's surpassing love for mankind, and shows that if any of them fail to profit by that love, the fault and failure is from themselves.

VI. His disciples baptize.

2. John again testifies concerning him; and in declaring the absolute necessity of believing in him, affirms that the Father loveth the Son, and hath given all things into his hand.

VII. Jesus discourses near Sychar with a Samaritan woman; and in so doing affirms that God is Spirit, and is to be worshipped in spirit and in truth.

2. He tells his disciples that his meat is, to do the will of him who sent him and to finish his work.

3. He stays two days at Sychar, and many Samaritans acknowledge him to be the Anointed, the Saviour of the world.

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VIII. At Cana of Galilee, he heals a courtier's son who was sick at Capernaum.

IX. He heals an infirm man at the bath of Bethesda.

2. He defends himself against the Jews who reproach him for having performed this cure on a Sabbath-day; avers that the Father had given him to have both life in himself, and power and authority to quicken the dead and to execute all judgment; confirms John's testimony concerning him; asserts his own works to be a greater testimony than that of John; declares that the Father had witnessed for him; and affirms that Moses wrote concerning him.

X. He feeds five thousand and upwards in a desert place; and the people recognise in him their long expected prophet; and meditate to declare him King. M. xxiii. 2. Ma. xxiii. 2. L. xxiii. 2.

XI. He walks upon the sea. M. xxiv. 1. Ma. xix. 1. L. xxiv. 1.

XII. The people whom he had fed follow him to Capernaum; and there he exhorts them to labour, not for the meat which perisheth, but for that which endureth to life everlasting.

2. He declares himself to be the bread of life.

3. He adds that only by eating his flesh, and drinking his blood, have men life everlasting.

4. He affirms further that whoso eateth his flesh and drinketh his blood, is perfectly united to him; and that his words are Spirit and Life.

5. He is forsaken by many of his disciples; he is acknowledged by Peter to be the Anointed, the Son of God; and he intimates that Judas will betray him. M. xxv. 1. Ma. xxvi. 1. L. xxiv. 1.

XIII. He reproves his unbelieving kinsmen.

XIV. He goes up privately to the feast of tabernacles.

2. In the temple he vindicates his conduct in healing on a Sabbath-day; and some of the hearers charge him with having a demon. M. xix. 1. Ma. xi. 1. L. xxv. 1.

3. The people show themselves disposed to confess him to be the Anointed; and the Pharisees and Chief Priests send officers to apprehend him.

4. He invites the thirsty to come to him and drink; and the people express various opinions concerning him.

5. The officers return without Jesus, and testify to the power of his words.

XV. Jesus deals mercifully with the woman taken in adultery, and righteously, with her accusers.

XVI. He declares himself to be the Light of the world; and that the Father who had sent him had witnessed for him.

2. He declares that those who did not believe him should die in their sins; asserts himself to be what he was at the beginning; foretells that he should be lifted up; and affirms that the Father is with him.

3. He tells the believing Jews that to know the truth, is to be free; and that the Son is he who maketh free; and declares unbelievers to be the children of Satan.

4. The Jews charge him with having a demon; he denies the charge; affirms that to keep his word is life, and that he existed before Abraham. The Jews attempt to stone him.

XVII. He gives sight on a Sabbath-day to a man born blind.

2. He afterwards reveals himself to this man, and declares his authority to give sight, or to withdraw it.

XVIII. He declares himself to

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be both the door of the sheep, and the good shepherd; he avers that he would lay down his life and take it again, to recover all his sheep; and he adds that he had received this commandment from the Father. These words draw forth different opinions from the Jews.

XIX. He declares at the feast of dedication, that he gives life aſſional to his ſheep; that his Father who gave them to him is greater than all; and that he and the Father are one.

2. The Jews threaten to ſtone him for this ſaying, and he appeals to his works to prove it true.

3. They attempt to ſeize him, and he withdraws beyond the Jordan.

XX. He raiſes Lazarus from the dead; and in ſo doing declares himſelf to be the reſurrection and the life.

XXI. The Chief Priests and Pharisees conſult together againſt Jeſus; and Caiaphas predicts that Jeſus would die that he might gather into one the

children of God ſcattered abroad.

2. Jeſus retires to Ephraim.

XXII. His burial is ſoreshown by Mary's pouring perfume on his feet. M. xlix. Ma. xlv.

2. The Chief Priests conſult to put Lazarus to death.

XXIII. Jeſus enters with public proceſſion into Jeruſalem: M. xlix. L. 2. Ma. xxxiv. 1, 2. L. lvi. 1, 2.

2. Certain Gentiles deſire to ſee Jeſus; and by the figure of a grain of wheat dying to become productive, he alludes to the bleſſed effects of his death. He declares that whoever would ſerve him ſhould be honoured by the Father. He prays to the Father, and a voice from heaven answers him; he declares that ſoon ſhould the prince of this world be caſt out; and he ſignifies by what death he was about to die.

3. Few were thoſe who had believed in Jeſus, though he declared himſelf to be Light; and to have come to ſave the world.

SACRIFICE OF JESUS CHRIST.

THIRD CHAPTER.

Narrative of what took place prior to the offering.

1. Jeſus, at the time of keeping the Paſſover, waſhes his diſciples' feet. M. i. 2. Ma. i. 2. L. i. 2.

2. He makes known that Judas was about to betray him. M. i. 2. Ma. i. 2. L. i. 3.

11. He commands his diſciples to love one another, and predicts that Peter will deny him. M. ii. Ma. ii. L. ii. 1.

2. He comforts his diſciples with the hope of heaven; declares that he is the way, the truth, and the life; that the Father

is in him, and he in the Father; and that whatſoever ſhall be asked in his name, he will do it.

3. He promiſes the Spirit of Truth for Comforter; tells how he will manifeſt himſelf to believers; ſhows the office of the Holy Spirit; and declares that the Father is greater than he.

III. He declares himſelf to be the true Vine.

2. He calls his diſciples friends; commands them to love one another, as he had loved them; ſoſhows that men will hate them, as they had hated both

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him and the Father; in setting forth the order of Father Spirit and Son in God, declares what the Spirit of Truth will testify concerning him; and adds, that they also shall be his witnesses.

3. He again forewarns his disciples of their sufferings; and bids them expect the Comforter, to glorify him, to console and teach them, and to convince this world of sin, righteousness and judgment.

4. He promises to see his disciples again, and to give them abiding consolation; and bids them pray to the Father freely and confidently in his name.

5. He promises to declare to his disciples plainly concerning the Father; and tells them that the Father loved them: He affirms that he had come forth from the Father, and that he was about to go to the Father; tells them that they would soon forsake him, yet bids them take comfort, because he had overcome the world.

IV. He offers to the Father a comprehensive prayer for himself, and for the whole body of his disciples.

V. He retires with his disciples to a garden near the Brook Kedron. M iii. Ma iii. L iii.

TRIUMPH OF

FIFTH CHAPTER.

Narrative of what took place at the commencement of his triumph, and before he ascended up on high, to give proof of his victory from the throne of his Father.

I. Mary the Magdalene, and Peter and John, visit the sepulchre.

M ii. 1. Ma i. 1, 2. L i. 1, 2.

2. Jesus appears to Mary; and

FOURTH CHAPTER.

Narrative of what took place at the offering.

I. Jesus is apprehended. M i. Ma i. L i.

II. He is led away first to Annas, then to Caiaphas; and Peter and another disciple follow him. M ii. 1. Ma ii. 1. L ii. 1.

2. He is examined by Caiaphas. M ii. 2. Ma ii. 2. L ii. 2, 3, 4.

3. Peter denies him. M ii. 3. Ma ii. 3. L ii. 1.

III. He is delivered to Pilate, and examined by him. M iii. 1, 2. Ma ii. 4. L ii. 1.

2. He is scourged, crowned with thorns, and scornfully treated. M iv. 1. Ma iv. 1.

3. At the reiterated and urgent request of the Jews, Pilate delivers him to be crucified. M iii. 4. Ma iii. 2. L iii. 3.

IV. He is crucified between two robbers. M iv. 2, 3. Ma iv. 2, 3. L iv. 2.

2. He commits his mother to the care of John. M iv. 3. Ma iv. 4. L iv. 4.

3. He expires. M iv. 4. Ma iv. 4. L iv. 4.

V. His side is pierced by one of the soldiers with a spear, and blood and water issue from the wound.

2. He is buried under the pious care of Joseph of Arimathea and Nicodemus. M v. Ma v. L v.

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1. He bids her inform his brethren, that he was about to ascend to his and their father. M ii. 2. Ma ii. 1.

II. He comes into the midst of his disciples; speaks of their apostolic commission; and empowers them to remit and retain sins. M ii. 2. L ii. 2.

2. Thomas expresses his unbelief.

III. He again comes into the midst of his disciples; con-

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| <p>vinces Thomas; and declares those to be blessed who believe in him without seeing him.</p> <p>IV. He shows himself to seven disciples as they were fishing in the sea of Tiberias.</p> <p>2. He thrice appeals to Peter's love; commands him to feed</p> | <p>his lambs, and his sheep; and signifies the manner in which he should die.</p> <p>3. He reproves Peter's curiosity respecting John; and intimates that John would tarry till he came.</p> |
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A date frequently assigned to this Gospel is the year 97. (Some persons however have concluded that it was written before the year 70, the year in which Jerusalem was destroyed, and after the year 65, or 66, in one of which years Peter is said to have been crucified at Rome; and they have offered as reasons for this opinion, the manner in which the writer has mentioned the bath of Bethesda, and Peter's predicted martyrdom, as if he had thus intimated, both that Jerusalem was still standing, and that the event of that Apostle's death had then served to explain the prediction.)

The writer of this Gospel is believed to have been John the younger son of Zebedee, and the apostle sometimes indicated by the expression, *the disciple whom Jesus loved*.

THE GOSPEL ACCORDING TO THE APOSTLE AND EVANGELIST JOHN.

FIRST CHAPTER.

I. In the beginning was the Word; and the Word was with God; and the Word was God. The same was in the beginning with God. All things were made through him; and apart from him, was not made any thing that was made. In him was life; and the life was the light of men: and the light is shining in the darkness; and the darkness hath not comprehended it. (A man was sent from God, whose name was John. The same came for a testimony, that he might testify concerning the light; that all through him might believe. He was not the light; but that he might testify concerning the light: the true light was that which lighteth every man coming into the world.) He was in the world, and the world was made through him; yet the world knew him not. He came unto his own, yet his

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own received him not: but as many as received him, to them gave he power to become children of God, to them who believe on his name; who have been born not of bloods, nor of the will of flesh, nor of the will of man, but of God. And the Word was born flesh, and tabernacled amongst us, full of grace and truth: and we beheld his glory, the glory as of the only begotten of the Father. (John bore testimony concerning him, and cried saying, This was he of whom I said, He that cometh after me existed before me; because he was prior to me.) And out of his fulness we all have received, even grace for grace. For the Law was given through Moses: grace and truth came through Jesus Christ. No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him. (1. 1-18.)

II. And this is the testimony of John when the Jews sent from Jerusalem Priests and Levites to ask him, Who art thou? And he confessed, and denied not: yea he confessed, I am not the Anointed. And they asked him, What then? Art thou Elijah? And he said, I am not. Art thou the prophet? And he answered, No. Then said they to him, Who art thou? That we may give an answer to them who sent us, what sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord; as said the prophet Isaiah: And those who were sent were of the Pharisees. And they asked him and said to him, Why baptizest thou then, since thou art not the Anointed, nor Elijah, nor the Prophet? John answered them, saying, I baptize in water: but there standeth one in the midst of you, whom ye know not: he it is who, coming after me, existed before me; the latchet of whose shoe I am not worthy to untie. These things were done in Bethabara beyond the Jordan, where John was baptizing. (1. 19-28.)

III. The next day John saw Jesus coming towards him, and said, Behold, the Lamb of God which taketh away the sin of the world. This is he concerning whom

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I said, After me cometh a man who existed before me; because he was prior to me. And I had not known him; but that he should be manifested to Israel; for this I came baptizing in water. John also testified, saying, I saw the Spirit descending from heaven as a dove; and it abode upon him. And I had not known him; but he who sent me to baptize in water, he said to me, Upon whom thou shalt see the Spirit descending, and remaining on him, this is He who baptizeth in Holy Spirit. And I saw it; and I bare record, That this is the Son of God: (1. 29-34.)

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1. I. The next day John again was standing there, and two of his disciples: and looking upon Jesus who passed by, he said, Behold, the Lamb of God. And the two disciples heard him speak, and they followed Jesus. But Jesus turning, and seeing them following him, said to them, What seek ye? Then they said to him, Rabbi, (which being interpreted saith, Teacher) Where dwellest thou? He said to them, Come and see. They went and saw where he dwelt; and they abode with him that day: it was then about the tenth hour. One of the two who heard that from John, and followed him, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him, We have found the Messiah, which is interpreted, the Anointed. And he brought him to Jesus: and Jesus beholding him, said, Thou art Simon, the son of Jonas; thou shalt be called Kephas: which is interpreted, a stone.* (1. 35-42.)

11. The day following Jesus would go forth into Galilee; and he found Philip and said to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, We have found him of whom wrote Moses in the Law, and the

* A stone. The literal copy of the Greek word is *Petros*, which became the surname of this apostle, as now is each of its various derivatives, the English name *Peter*, the French *Pierre*, the Italian *Pietro*, and the Spanish *Pedro*.

Prophets, Jesus of Nazareth, the son of Joseph. And Nathanael said to him, Can any good thing be of Nazareth? Philip said to him, Come and see! Jesus saw Nathanael coming towards him, and said concerning him, Behold, an Israelite indeed in whom is no guile. Nathanael said to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, whilst thou wast under the fig-tree, I saw thee: Nathanael answered and said to him, Rabbi, thou art the Son of God; thou art the king of Israel. Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, thou believest: thou shalt see greater things than these! And he said to him, Verily verily I say to you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man. (1) 43-51.

III. And on the third day a marriage took place in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus said to him, They have no wine. Jesus said to her, Woman; what have I to do with thee? Is not my hour yet come? His mother said to the servants, Whatever he shall say to you, do it. And six stone water-jars, capable of holding between two and three baths* *la-pieù*, were standing there, according to the purifying of the Jews. Jesus said to them, Fill the water-jars with water. And they filled them up to the brim. And he said to them, Draw now, and bear to the manager of the feast. And they bare it to him. But as soon as the manager of the feast had tasted the water made wine, (He knew not indeed whence it was; but the servants who had drawn the water knew) the manager of the feast called to the bridegroom, and said to him, Every man at the beginning doth set forth good wine; and when men have well drunk, then the inferior; thou hast kept the good wine until now. This beginning of miracles Jesus performed

* *Baths*. The bath contained about seven gallons and a half English.

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in Cana of Galilee, and showed forth his glory; and his disciples believed on him. (2. 1-11.)

IV. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days. And the Passover of the Jews was nigh, and Jesus went up to Jerusalem. And he found in the temple those who sold oxen and sheep and doves; and the changers of money sitting. And having made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; he poured out also the changers' money, and overthrew the tables. And he said to those who sold doves, Take these things hence: make not my Father's house, a house of merchandise. And his disciples remembered that it was written, Zeal for thine house consumeth^a me. (2. 12-17.)

2. Then answered the Jews and said to him, What sign showest thou to us, seeing that thou doest these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years hath this temple been in building; and wilt thou raise it up in three days? But he spake concerning the temple of his body. When therefore he had been raised from the dead, his disciples remembered that he had said this; and they believed the Scripture, and the word which Jesus had spoken. But whilst he was in Jerusalem at the Passover in the feast, many believed on his name, on seeing the miracles which he did. But Jesus did not commit himself to them, because he knew them all; and because he needed not that any should testify concerning man; for he himself knew what was in man. (2. 18-25.)

V. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles which thou doest, unless God be with him. Jesus answered and said to him, Verily verily I say to thee,

^a Hath consumed. ^b Had said this to them.

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unless a man be born anew, he cannot see the kingdom of God. Nicodemus said to him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered, Verily verily I say to thee, unless a man be born of water and spirit, he cannot enter into the kingdom of God. What hath been born of the flesh is flesh; and what hath been born of the Spirit is spirit. Marvel not because I said to thee, Ye must be born anew: the wind bloweth where it listeth, and thou hearest its sound, but knowest not whence it cometh, or whither it goeth: so is every one who hath been born of the Spirit. Nicodemus answered and said to him, How can these things be? Jesus answered and said to him, Thou art a teacher of Israel, and knowest thou not these things? Verily verily I say to thee, we speak what we have known, and testify what we have seen; yet ye receive not our testimony. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you heavenly things? Also no one hath ascended into heaven, except he who came down from heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; in order that every one who believeth on him should not perish, but have aional life. For God so loved the world, that he gave his only-begotten Son, in order that every one who believeth on him should not perish, but have aional life. For God sent not his Son into the world to condemn the world, but in order that the world should be saved through him. He who believeth on him is not condemned; but he who believeth not is condemned already, because he hath not believed on the name of the only-begotten Son of God. And this is the condemnation, that the light hath come into the world, and men have loved the darkness rather than the light, because their deeds were evil. For every one who doeth evil hateth the light, and cometh not to the light, that his deeds may not be reprov'd. But he who practiseth the truth cometh to the light, in order that his deeds may

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be made manifest, that they have been wrought in God. (3. 1-21.)

VI. After these things came Jesus, and his disciples, into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon near to Salim, because in that place was much water: and people came and were baptized. For John had not yet been cast into prison. (3. 22-24.)

2. Then a question about purifying arose between John's disciples and the Jews. And they came to John, and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou barest testimony, Behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, unless it be given to him from heaven. Ye yourselves bear me testimony that I said, I am not the Anointed, but that I have been sent before him. He who hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly on account of the bridegroom's voice: this my joy therefore hath been fulfilled. It becometh him to increase, and me to decrease. He who is come from above is over all: he who is from the earth is earthly, and speaketh of the earth: he who is come from heaven is over all; and what he hath seen and heard, that he testifieth; and no one receiveth his testimony. He who hath received his testimony hath sealed, that God is true. For he whom God hath sent speaketh the words of God: because God giveth not to him the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He who believeth on the Son, hath eternal life: but he who disbelieveth the Son, shall not see life, but the wrath of God abideth on him. (3. 25-36.)

VII. When therefore the Lord knew that the Pharisees had heard, that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples) he left Judea, and departed again into Galilee. And he must needs go through Samaria. Then came he to a city of Samaria, called Sychar, near to the piece of

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land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore fatigued with his journey, ~~set~~ thus on the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, Give me to drink. (For his disciples had gone into the city to buy food.) Then saith the Samaritan woman to him, How dost thou, who art a Jew, ask drink of me who am a Samaritan woman? For the Jews do not ask favours of the Samaritans. Jesus answered and said to her, If thou hadst known the gift of God, and who he is who saith to thee, Give me to drink, thou wouldest have asked him, and he would have given thee living water. The woman said to him, Sir, thou hast no bucket, and the well is deep; whence then hast thou that living water? Art thou greater than our father Jacob who gave us the well, and drank of it himself, and his children, and his cattle? Jesus answered and said to her, Every one who drinketh of this water, shall thirst again: but whosoever shall drink of the water which I will give him, shall never thirst: but the water which I will give him, shall become in him a well of water springing up into eternal life. The woman said to him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus said to her, Go, call thy husband, and come hither. The woman answered and said, I have not a husband. Jesus said to her, Thou hast well said, I have not a husband. For thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou spoken truly. The woman said to him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus said to her, Woman, believe me, that the hour is coming, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship what ye know not; we worship what we know: because salvation is of the Jews. But the hour is coming, yea now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is

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Spirit; and those who worship him, ought to worship him in spirit and in truth. The woman said to him, I know that Messiah is coming; (Called the Anointed) when he hath come, he will tell us all things. Jesus said to her, I who speak to thee am he. And upon this his disciples came, and wondered that he was talking with the woman. No one however said, What seekest thou? Or, Why talkest thou with her? (4. 1-27.)

2. The woman then left her pitcher, and went away into the city, and said to the men, Come, see a man who hath told me all things whatsoever I have done: is not this the Anointed? They went therefore out of the city, and came unto him. But in the mean-while his disciples asked him saying, Rabbi, eat. But he said to them, I have meat to eat which ye know not. The disciples therefore said one to another, Hath any one brought him ought to eat? Jesus said to them, My meat is, to do the will of him who sent me and to finish his work. Say ye not, that there are yet four months, and then cometh the harvest? Lo, I say to you, lift up your eyes, and look on the fields, that they are already white unto harvest: and he who reapeth receiveth wages, and gathereth fruit unto aional life; that both he who soweth, and he who reapeth, may rejoice at the same time. For here is the saying true, One soweth and another reapeth. I sent you to reap that on which ye bestowed no labour: others laboured, and ye have entered into their labours. (4. 28-36.)

3. Now many of the Samaritans of that city believed on him, on account of the saying of the woman who testified, He told me all things whatsoever I have done! When therefore the Samaritans had come to him, they besought him to stay with them: and he staid there two days. And many more believed on account of his own word: and they said to the woman, We no longer believe on account of thy saying; for we ourselves have heard him, and we know that this is indeed the Anointed, the Saviour of the world. (4. 39-42.)

VIII. At the end of the two days therefore he de-

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parted thence, and went into Galilee. (For Jesus himself testified, that a prophet is not honoured in his own country.) When therefore he was come into Galilee, the Galileans received him, having seen all that he did in Jerusalem at the feast; for they also had gone to the feast. So Jesus came again to Cana of Galilee, where he made the water wine. And there was a certain courtier whose son was sick at Capernaum. This man having heard that Jesus had come out of Judea into Galilee, went to him, and besought him that he would go down, and heal his son; for he was at the point of death. Then said Jesus to him, Unless ye see signs and wonders, ye will not believe. The courtier said to him, Lord, go down before my child die. Jesus said to him, Go; thy son liveth. And the man believed the word which Jesus had spoken to him, and departed. But as he was going down his servants met him, and told him, saying, Thy son liveth. He enquired of them therefore the hour in which he grew better. And they said to him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was in that hour in which Jesus said to him, Thy son liveth. And he, and all his family, believed. This second miracle Jesus did, when he had come again out of Judea into Galilee. (4: 43-54.)

IX. After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem, near the sheep-gate is a bath, called in Hebrew, Bethesda, having five porches. In them lay a great number of infirm persons; of blind, lame, withered, waiting for the moving of the water. For an angel went down at a certain season into the bath, and troubled the water: then the first who entered after the troubling of the water, was made whole, of whatever disease he had. And a certain man was there, who had had an infirmity thirty eight years. When Jesus saw him lying, and knew that he had been a long time thus, he said to him, Desirest thou to be made whole? The infirm man answered him, Sir, I have no man when the water hath

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been troubled, to put me into the bath : but whilst I am coming, another steppeth down before me. Jesus said to him, Rise, take up thy bed, and walk. And immediately the man was made whole; and he took up his bed and walked : that day however was a sabbath. The Jews therefore said to the man who had been healed, It is a sabbath : it is not lawful for thee to carry thy bed. He answered them, He who made me whole, the same said to me, Take up thy bed and walk. Then asked they him, Who is the man that said to thee, Take up thy bed and walk ? But he who had been healed knew not who it was : for Jesus had gone away, as there was a crowd in that place. (5. 1-13.)

2. Afterwards Jesus found him in the temple, and said to him, Behold, thou art made whole : sin no more, lest something worse befall thee. The man went away and told the Jews, that Jesus was he who had made him whole. And on this account the Jews persecuted Jesus, and wished to put him to death ; because he had done these things on a sabbath. But Jesus answered them, My father worketh until now, and I work. On this account therefore the Jews were more desirous to put him to death ; because he had not only broken the sabbath, but had also called God his own father, making himself equal to God. Then answered Jesus and said to them, Verily verily I say to you, the Son can do nothing of himself, except what he seeth the Father doing ; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things which he doeth : and he will show him greater works than these, that ye may marvel. For like as the Father raiseth the dead, and quickeneth them, so also the Son quickeneth whom he will. For neither doth the Father judge any, but hath committed all judgment to the Son ; that all men should honour the Son even as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent him. Verily verily I say to you, that he who heareth my word, and believeth in him who sent me, hath

eternal life; and he shall not come into condemnation, but hath passed out of death into life. Verily verily I say to you, that the hour is coming; yea now is, when the dead shall hear the voice of the Son of God; and having heard they shall live. For like as the Father hath life in himself, so hath he given to the Son also to have life in himself: and he hath given him power to execute judgment also, because he is son of Man. Wonder not at this: because the hour is coming in which all who are in the graves shall hear his voice, and shall come forth; those who have done good to the resurrection of life; but those who have done evil, to the resurrection of condemnation. Of myself I can do nothing: as I hear I judge; and my judgment is just, because I seek not my own will, but the will of the Father who sent me. If I witness for myself, my testimony is not valid: but there is another who witnesseth for me, and I know that the testimony which he giveth concerning me is valid. Ye sent to John, and he witnessed with truth. Yet I receive not the testimony from men; but I say these things that ye may be saved. He was the burning and shining lamp;* and ye were willing for a season to rejoice in his light. But I have a testimony greater than that of John: for the works which the Father hath given me to do, (The same works which I do) witness for me, that the Father hath sent me. And the Father who hath sent me, himself hath witnessed for me. Ye have neither heard his voice at any time, nor seen his form: and ye have not his word abiding in you; because ye believe not him whom he hath sent. Ye search the Scriptures; because ye think that in them ye have eternal life; and they are giving testimony concerning me: yet ye are not willing to come to me, that ye might have life. I receive not honour from men: but I know you that ye have not the love of God in you. I have

* *Burning and shining lamp.* Our Lord is thought to have alluded here to a popular expression by which the Jews were wont to speak of their Rabbies, and to say of such a one, He is the lamp of the city.

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come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, who receive honour one from another, and seek not the honour which cometh from the only God? Think not that I will accuse you to the Father: there is one who accuseth you; Moses, in whom ye have been trusting. For, if ye had believed Moses, ye would have believed me; because he wrote concerning me: but if ye believe not his writings, how shall ye believe my words? (5. 14-47.)

X. After these things Jesus went over the sea of Galilee, the sea of Tiberias; and a great multitude followed him, because they saw the miracles which he performed upon the sick. Jesus then ascended the mountain, and sat there with his disciples: and the passover, a feast of the Jews, was nigh. Jesus then having lifted up his eyes, and seen that a great multitude was coming towards him, said to Philip, Whence shall we buy bread that these may eat? (This however he said to try him; for he himself knew what he would do.) Philip answered him, Two hundred denaries' worth of bread is not sufficient for them, that every one of them might take a little. One of his disciples, Andrew Simon Peter's brother, said to him, Here is a little boy who hath five barley loaves, and two small fishes: but what are they amongst so many? Then said Jesus, Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. Jesus then took the loaves, and having given thanks, he distributed them to the disciples, and the disciples to those who were set down: and in like manner of the fishes, as much as they would. But when they were satisfied, he said to his disciples, Gather together the fragments which remain, that nothing be lost. They gathered them together therefore, and filled twelve baskets with fragments of the five barley loaves, which had remained to those who had eaten. When therefore the men had seen the miracle which Jesus had wrought, they said, Surely, this is the prophet who was

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to come into the world. Jesus then knowing that they were about to come and take him by force, to make him king, departed again to the mountain alone. (6. 1-15.)

XI. But when the evening was come, his disciples went down to the sea: and having gone into the vessel, they went over the sea towards Capernaum; and it was already dark, and Jesus had not come to them. And the sea arose by reason of a strong wind blowing. So when they had rowed about twenty five, or thirty, furlongs, they saw Jesus walking on the sea, and drawing near to the vessel; and they were afraid. But he said to them; It is I, be not afraid. Then were they willing to receive him into the vessel: and immediately the vessel was at the land whither they were going. (6. 16-21.)

XII. On the morrow the people who remained on the other side of the sea, having seen that no other vessel was there besides that one into which his disciples had entered, and that Jesus had not entered the vessel with his disciples, but his disciples had gone away alone: (Yet other small vessels from Tiberias came near to the place where they had eaten bread, after that the Lord had given thanks) when therefore the people saw that neither Jesus was there, nor his disciples, they entered those vessels, and went to Capernaum to seek Jesus. And when they had found him on the other side of the sea, they said to him, Rabbi, when camest thou hither? Jesus answered them and said, Verily verily I say to you, Ye seek me, not because ye saw miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for the meat which endureth unto eternal life, which the Son of Man will give you; for him hath God the Father sealed. (6. 22-27.)

2. Then said they to him, What must we do, that we may perform the works of God? Jesus answered and said to them, This is the work of God, that ye believe on him whom he hath sent. They said therefore to him,

They also.

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What sign, then, shonest thou, that we may see it, and believe thee? What workest thou? Our fathers did eat manna in the wilderness, as it is written. He gave them bread from heaven to eat. Then Jesus said to them, Verily verily I say to you, Moses gave you not the bread from heaven; but my Father giveth you the true bread from heaven; for the bread of God is he who cometh down from heaven, and giveth life to the world. They then said to him, Lord, evermore give us this bread. And Jesus said to them, I am the bread of life: he who cometh to me shall never hunger, and he who believeth on me shall never thirst. But I said to you, that ye both have seen me, and believe not. All that the Father giveth me, will come to me; and him who cometh to me I will not cast out: because I came down from heaven, not to do my own will, but the will of him who sent me. And this is the will of the Father who sent me; that of all which he hath given me, I should lose nothing, but should raise it up at the last day. This also is the will of him who sent me; that every one who seeth the Son, and believeth on him, should have aionial life: yea, I will raise him up at the last day. (6. 28-40.)

3. The Jews therefore murmured concerning him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph; whose father and mother we know? How then saith he, I came down from heaven? Then Jesus answered, and said to them, Murmur not among yourselves: no man can come to me, unless the Father who hath sent me draw him; and I will raise him up at the last day. It is written in the prophets; And all shall be taught by God; every one, therefore, who hath heard from the Father, and hath learned, cometh to me. Not that any one hath seen the Father, except he who is from God; he hath seen the Father. Verily verily I say to you, he who believeth on me hath aionial life. I am the bread of life. Your fathers did eat manna in the wilderness, and are dead; this is the bread which

cometh down from heaven; that any one should eat of it, and not die. I am the living bread which came down from heaven: if any one eat of this bread he shall live for ever; yea, and the bread which I will give him, is my flesh, which I will give for the life of the world." (6. 41-51.)

4. The Jews then had a contention amongst themselves, saying, How can this man give us his flesh to eat? Then said Jesus to them, Verily, verily I say to you; unless ye eat the flesh of the Son of Man, and drink his blood, ye have not life in you. He who eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day: for my flesh truly is meat, and my blood truly is drink. He who eateth my flesh, and drinketh my blood, abideth in me; and I in him. Like as the living Father hath sent me, and I live by the Father; so he who eateth me, even he shall live by me. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead; he who eateth this bread shall live for ever. These things spake he as he was teaching in the synagogue in Capernaum: therefore many of his disciples when they heard them, said, This is a hard saying; who can listen to it? But Jesus having known in himself that his disciples were murmuring concerning him, said to them, Doth this cause you to stumble? What therefore if ye shall see the Son of Man ascend to where he was before? The Spirit is that which quickeneth; the flesh profiteth nothing: the words which I speak to you are spirit, and are life. But there are some of you who believe not. For Jesus knew from the beginning who they were who believed not, and who should betray him. And he said, On this account I said to you, that no man can come to me, unless it be given to him by my Father. (6. 52-65.)

5. From this time many of his disciples went back, and walked no more with him. Then said Jesus to the Twelve, Do ye also wish to depart? Simon Peter then answered him, Lord, to whom shall we go? Thou hast the words of eternal life; and we have believed and

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known, that thou art the Anointed, the Son of the living God. Jesus answered them, Have I not chosen you the twelve; although one of you is an accuser? He spoke then of Judas Iscariot, the Son of Simon; for he being one of the twelve, was about to betray him. (6. 66-71.)

XIII. And after these things Jesus walked in Galilee; for he was unwilling to walk in Judea, because the Jews wished to kill him. Now the Jews' feast of tabernacles was at hand. Then his brethren said to him, Depart hence, and go into Judea, that thy disciples also may see the works which thou doest: for no man doeth any thing in secret, whilst he himself desireth to be known publicly. Since thou doest these things, show thyself to the world. For even his brethren believed not on him. Then Jesus said to them, My time is not yet come: your time is always ready. The world cannot hate you: but me it hateth, because I testify concerning it, that it's works are evil. Go ye up to this feast: I am not going up yet to this feast, because my time is not yet fully come. And when he had said these things to them, he remained in Galilee. (7. 1-9.)

XIV. But when his brethren had gone up, then he also went up to the feast; not openly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring amongst the people concerning him. Some indeed said, He is a good man. Others however said, Nay; but he deceiveth the people. Nevertheless, no one spoke openly concerning him, for fear of the Jews. (7. 10-13.)

2. Now about the middle of the feast Jesus went up into the temple, and taught. And the Jews were astonished, saying, By what means hath this man acquired Letters, never having learned? Jesus answered them and said, My doctrine is not mine, but his who sent me. If any man desires to do his will, he shall know concerning the doctrine, whether it is from God, or I speak from myself. He who speaketh from himself, seeketh his own glory; but he who seeketh the glory of him who sent him, he is true, and unrighteousness is not in him.

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Hath not Moses given you the Law? Yet no one of you keepeth the Law: why do ye wish to kill me? The people answered and said, Thou hast a demon: who wisheth to kill thee? Jesus answered and said to them, I have done one work, and ye all marvel on account of it. Moses gave you circumcision; (Not that it is of Moses, but of the fathers) and ye on a sabbath day circumcise a man: since a man receiveth circumcision on a sabbath day, that the law of Moses should not be broken, are ye angry with me, because I have made a man altogether whole on a sabbath day? Judge not according to appearances; but judge righteous judgment. (7. 44-24.)

40:13. Then said some of them of Jerusalem, Is not this he whom they wish to kill? Yet Behold, he speaketh openly, and they say nothing to him. Have the rulers at any time understood, that this is certainly the Anointed? But we know this man, whence he is: when however the Anointed cometh, no man knoweth whence he is. Jesus then spake aloud as he taught in the temple, and said, Do ye both know me, and know whence I am? Yet I came not of myself, but he who sent me is true, whom ye know not. But I know him, because I am from him, and he sent me. Then they wished to take him; yet no one laid hands on him, because his hour had not yet come. But many of the people believed on him, and said, The Anointed, when he hath come, will he do more miracles than those which this man hath done? The Pharisees heard the people murmuring these things concerning him; and the Pharisees and Chief Priests sent officers to take him. Jesus then said, Yet a little while am I with you, and then I go to him who sent me: ye shall seek me, and shall not find me: and where I am, ye can not come. Then said the Jews one to another, Whither is he about to go, that we shall not find him? Is he about to go to the dispersed amongst the Gentiles, and to teach the Gentiles? What is this saying that he hath spoken, Ye shall seek me and

Certainly understood. Said to them.

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shall not find me; and where I am ye can not come? (7. 25-36.)

4. But in the last day of the feast, the principal day, Jesus stood and spake aloud, saying, If any one thirst, let him come to me and drink. He who believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water. (This spake he however of the Spirit, which those believing on him should receive: for as yet Holy Spirit was not received, because Jesus had not yet been glorified.) Many of the people therefore, when they heard these words, said, Surely this is the Prophet. Others said, This is the Anointed. But others said, Not so: for is the Anointed to come out of Galilee? Hath not the Scripture said, that the Anointed is to come out of the seed David, and from the town of Bethlehem where David was? So there was a division amongst the people on account of him. Some of them indeed wished to take him; but no one laid hands on him. (7. 37-44.)

5. Then came the Officers to the Chief Priests and Pharisees: and they said to them, Why have ye not brought him? The officers answered, Never so spake a man as this man. The Pharisees then answered them, Have ye also been deceived? Hath any one of the rulers, or of the Pharisees, believed on him: but only this multitude who know not the Law? Cursed are they. Nicodemus, who came to him by night and was one of them, said to them, Doth our law condemn a man, unless it hath first heard him, and known what he is doing? They answered and said to him, Art thou also of Galilee? Search, and see that a prophet hath not been raised from Galilee. And each man went to his house. Jesus also went to the mount of Olives. (7. 45-53. 8. 1.)

XV. Then early in the morning he came again to the temple; and all the people came to him: and he sat down and taught them. The Scribes and the Pharisees then brought to him a woman taken in adultery, and having set her in the midst, they said to him, Teacher,

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this woman hath been taken in the very act of adultery. Now in the Law Moses hath commanded us, that such are to be stoned : what therefore sayest thou ? But this they said to tempt him, that they might have an accusation against him. Jesus then stooped down and wrote with his finger upon the ground. And as they continued asking him, he lifted up himself and said to them, He of you who is sinless, let him first cast a stone at her. And he again stooped down and wrote upon the ground. They then having heard this, and being convicted by conscience, went out one by one, beginning with the eldest unto the last ; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw no one but the woman, he said to her, Woman, where are those thine accusers ? Hath no man condemned thee ? And she said, No man, Lord. And Jesus said to her, Neither do I condemn thee : go, and sin no more. (8. 2-11.)

XVI. Then again Jesus spake to them, saying, I am the light of the world ; he who followeth me shall not walk in darkness, but shall have the light of life. The Pharisees then said to him, Thou witnessest for thyself ; thy testimony is not valid. Jesus answered and said to them, Although I witness for myself, my testimony is valid ; because I know whence I came, and whither I am going : but ye know not whence I am come, and whither I am going. Ye judge according to the flesh ; I judge no man : and yet if I judge, my judgment is just ; because I am not alone, but I and the Father who sent me. Also it is written in your law, that the testimony of two men is valid : I am witnessing for myself, and the Father who sent me witnesseth for me. Then said they to him, Where is thy father ? Jesus answered, Ye know neither me, nor my Father : if ye had known me, ye would also have known my Father. These words spake Jesus in the treasury, as he was teaching in the temple : and no man took him, because his hour was not yet come. (8. 12-20.)

2. Then again Jesus said to them, I am going away,

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and ye shall seek me, and shall die in your sin : whither I go ye can not come. Then said the Jews, Will he kill himself? Because he saith, whither I go ye can not come. And he said to them, Ye are from below, I am from above : ye are of this world, I am not of this world. Therefore I said to you, Ye shall die in your sins : for if ye believe not that I am he, ye shall die in your sins. Then said they to him, Who art Thou? And Jesus said to them, What at the beginning ; which also I am telling you. I have many things to speak, and to judge, concerning you : but he who sent me is true ; and the things which I have heard from him, these speak I to the world. They knew not that he spake to them of the Father. Jesus then said to them, When ye have lifted up the Son of Man, then shall ye know that I am he, and that from myself I do nothing, but as my Father hath taught me I speak these things. And he who hath sent me is with me : the Father hath not left me alone, because I always do the things which are pleasing to him. As he was speaking these things, many believed on him. (8. 21-30.)

3. Then said Jesus to the Jews who believed in him, If ye remain in my word, ye are truly my disciples ; and ye shall know the Truth, and the Truth shall make you free. Some answered him, We are Abraham's seed, and have never been in bondage to any man : how sayest thou, Ye shall be made free? Jesus answered them, Verily verily I say to you, that every one who committeth sin is a servant of sin : but the servant remaineth not in the house for ever ; the Son remaineth for ever : if therefore the Son shall make you free, ye shall indeed be free. I know that ye are Abraham's seed ; but ye wish to kill me, because my word hath no place in you. I speak what I have seen with my Father : so ye also do what ye have seen with your father. They answered and said to him, Abraham is our father. Jesus said to them, If ye were children of Abraham, ye would do the works of Abraham. But now ye wish to kill me, a man who have told you the truth which I have

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heard from God: this did not Abraham. Ye do the works of your father. Then said they to him, We have not been born from fornication: we have one father, God. Then Jesus said to them, If God were your father ye would love me, for I came forth from God, and am come from him; neither have I come of myself, but he sent me. Wherefore understood ye not my speech? Because ye can not hear my word. Ye are of the father the Devil; and the lusts of your father ye are willing to do. He was a murderer from the beginning, and remained not in the truth; because truth is not in him. When he speaketh a lie, he speaketh out of his own things; for he is a liar, and the father of it. But because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I speak the truth, why do ye not believe me? He who is from God heareth the words of God; for this reason ye hear them not, because ye are not from God. (8: 31-47.)

4. The Jews then answered and said to him, Say we not well, that thou art a Samaritan, and hast a demon? Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me. But I seek not my own glory; there is one who seeketh and judgeth. Verily verily I say to you, if any man keep my word, he shall never see death. The Jews then said to him, Now we know that thou hast a demon: Abraham is dead, and the prophets; and thou sayest, If any man keep my word, he shall never taste death. Art thou greater than our father Abraham who is dead? The prophets also are dead. Whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: my Father is he who honoureth me, of whom ye say, that he is your God. Yet ye have not known him: but I know him; and if I should say, that I know him not, I should be a liar like unto you: but I know him, and keep his word. Your father Abraham rejoiced that he should see my day: and he saw it, and was glad. Then said the Jews to him, Thou art not yet fifty years old; and hast thou seen Abraham? Jesus said to them, Verily verily I say

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to you, before Abraham was, I am. Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, passing through the midst of them ; and thus he went away. (8. 48-59.)

XVII. And as he passed on he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who sinned ; this man, or his parents, so that he should be born blind ? Jesus answered, Neither hath this man sinned, nor his parents ; but that the works of God should be displayed in him. It behoveth me to do the works of him who sent me, whilst it is day : the night cometh when no man can work. Whilst I am in the world, I am the light of the world. Having thus spoken, he spat upon the ground, and made clay with the spittle, and spread the clay upon the blind man's eyes : and he said to him, Go, wash in the pool of Siloam. (Which is interpreted, Sent) He went away therefore and washed, and came seeing. The neighbours then, and those who had seen him before, (Because he was a beggar^s) said, Is not this he who sat and begged ? Some said, This is he : and others, He is like him. He said, I am he. They said therefore to him, How were thine eyes opened ? He answered and said, A man called Jesus made clay, and spread it upon my eyes, and said to me, Go to the pool of Siloam, and wash. Having gone therefore and washed, I received sight. Then said they to him, Where is he ? He said, I know not. They brought to the Pharisees him who before was blind. Now it was a sabbath when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him, how he had received sight. And he said to them, He put clay upon my eyes, and I washed, and see. Then some of the Pharisees said, This man is not from God, because he keepeth not the sabbath. Others said, How can a man who is a transgressor perform such miracles ? And there was a division amongst them. Again they said to the blind man, What sayest thou concerning him, because he hath opened thine eyes ? He then said, That

^s Blind.

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he is a prophet. But the Jews believed not concerning him, that he had been blind and had received sight, until they had called the parents of him who had received sight. And they asked them, saying, Is this your son, of whom ye say, that he was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but how he now seeth we know not; or who opened his eyes we know not: he is of age, ask him: he shall speak for himself. These things said his parents, because they feared the Jews: for the Jews had already agreed that if any one should acknowledge him the Anointed, he should be put out of the synagogue. On this account his parents said, He is of age, ask him. A second time therefore they called the man who had been blind, and said to him, Give glory to God: we know that this man is a transgressor. He then answered and said, If he is a transgressor, I know it not: one thing I know, that having been blind now I see. Then said they to him again, What did he to thee? How opened he thine eyes? He answered them, I have told you already, and ye heeded it not: why desire ye to hear it again? Are ye also willing to become his disciples? Then they reviled him, and said, Thou art his disciple: but we are disciples of Moses. We know that God spake by Moses; but this man, we know not whence he is. The man answered and said to them, In this truly is a marvellous thing: that ye know not whence he is, although he hath opened my eyes. Now we know that God heareth not transgressors; but if any man be devout, and do his will, him he heareth. Since the aion was, hath it not been heard that any one opened the eyes of one born blind: if this man were not from God, he could do nothing. They answered and said to him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. (9:1-34.)

2. Jesus heard that they had cast him out: and having found him, he said to him, Believest thou on the Son of God? He answered and said, Who is he, Lord; that I

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should believe on him? Then Jesus said to him, Thou both hast seen him, and he who talketh with thee is he. Then he said, I believe, Lord : and he worshipped him. And Jesus said, For judgment have I come into this world, that they who see not might see ; and that they who see might become blind. And some of the Pharisees who were with him heard these things ; and they said to him, Are we blind also ? Jesus said to them, If ye were blind, ye would not have sin : but now ye say, We see : therefore your sin remaineth. (9. 35-41.)

XVIII. Verily verily I say to you, he who entereth not by the door into the sheep-fold, but goeth up from elsewhere, he is a thief and a robber. But he who entereth by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice ; and he calleth his own sheep by name, and leadeth them out. And when he hath put forth his own sheep, he goeth before them ; and the sheep follow him, because they know his voice. A stranger however they will not follow, but will flee from him ; because they know not the voice of strangers. This parable spake Jesus to them ; but they knew not what were the things which he spake to them. Then said Jesus to them again, Verily verily I say to you, that I am the door of the sheep. All those who have come before me are thieves and robbers : but the sheep did not listen to them. I am the door : if any man enter by me, he shall be saved ; and he shall go in and out, and find pasture. The thief cometh not, but that he may steal and kill and destroy : I have come that they may have life ; and that they may have it abundantly. I am the good shepherd : the good shepherd giveth his life for the sheep. But the hireling, even he who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf seizeth the sheep and scattereth them. The hireling indeed fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known by mine. Like as the Father knoweth me, even so know I the Father : and I lay down

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my life for the sheep. And other sheep I have, which are not of this fold: them also it behoveth me to bring; and they shall hear my voice; and there shall be one fold, one shepherd. For this reason my Father loveth me, because I lay down my life, that I may take it again. No man taketh it from me; but I lay it down of myself: I have power to lay it down, and I have power to take it again; this commandment have I received from my Father. Again therefore was there a division amongst the Jews, on account of these words: and many of them said, He hath a demon, and is mad; why do ye listen to him? Others said, These are not the words of a demoniac: can a demon open the eyes of the blind? (10. 1-21.)

XIX. Now it was the feast of dedication at Jerusalem, and the weather was stormy; and Jesus walked in the temple, in Solomon's porch. The Jews then came round him, and said to him, How long dost thou keep us in suspense? If thou art the Anointed, tell us plainly. Jesus answered them, I have told you, and ye believe me not: the works which I do in my Father's name, they witness for me. But ye believe not, because ye are not of my sheep, as I said to you. My sheep hear my voice, and I know them, and they follow me: I also give to them aionial life, and they shall never perish, neither shall any one pluck them out of my hand. My Father, who gave them to me, is greater than all; and no one is able to pluck them out of my Father's hand. I and the Father are One. (10. 22-30.)

2. Then the Jews again took up stones, that they might stone him. Jesus answered them, Many good works have I showed you from my Father: for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law; I said, Ye are gods? If he called them gods, to whom the Word of God came, (And the Scripture can not be set aside) say ye to me whom the Father

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hath consecrated; and sent into the world, Thou blasphemest; because I said, I am Son of God? If I do not the works of my Father, believe me not; but if I do, even if ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and in him. (10. 31-38.)

3. Again therefore they endeavoured to seize him; and he departed out of their hands. And he went away again beyond the Jordan, to the place where John at first baptized; and there he remained. And many came to him, and said, John indeed wrought no miracle: but all things whatsoever John spoke concerning this man were true. And there many believed on him. (10. 39-42.)

XX. Now a certain Lazarus of Bethany, the village of Mary and her sister Martha, was sick. (It was the Mary who anointed the Lord with perfume and wiped his feet with her hair, whose brother Lazarus was sick.) The sisters therefore sent to him, saying, Lord, Behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God; that the Son of God may be glorified by it. Now Jesus loved Martha and her sister and Lazarus. When therefore he had heard that he was sick, he then remained two days in the place in which he was. Afterwards he said to the disciples, Let us go into Judea again. The disciples said to him, Rabbi, the Jews but lately endeavoured to stone thee; and goest thou thither again? Jesus answered, Are not the hours of the day twelve? If any man walk in the day, he stumbleth not, because he seeth the light of this world: but if any man walk in the night, he stumbleth, because the light is not in him. He spake these things: and afterwards he said to them, Our friend Lazarus hath fallen asleep; but I go to awake him. His disciples then said, Lord, if he hath fallen asleep, he will recover. But Jesus had spoken of his death; they however thought that he had spoken of the repose of sleep. Then said Jesus to them plainly, Lazarus is dead; and I rejoice on your account, (In

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order that ye may believe) that I was not there: but let us go to him. Then Thomas called Didymus said to his fellow-disciples, Let us go also, that we may die with him. (11. 1-16.)

2. When therefore Jesus had arrived, he found that he had been already four days in the tomb. Now Bethany was near to Jerusalem; about fifteen furlongs off: and many of the Jews had come to Martha and Mary, that they might comfort them concerning their brother. Martha therefore as soon as she heard that Jesus was coming, met him; but Mary remained sitting in the house. Martha then said to Jesus, Lord, if thou hadst been here my brother had not died: but I know that even now whatsoever things thou shalt ask of God, God will give to thee. Jesus said to her, Thy brother shall rise again. Martha said to him, I know that he shall rise again at the resurrection in the last day. Jesus said to her, I am the resurrection and the life: he who believeth on me, even if he have died, shall live: and every one who liveth and believeth on me, shall never die. Believest thou this? She said to him, Yea, Lord: I believe that thou art the Anointed, the Son of God, who was to come into the world. And when she had said this she went away, and called Mary her sister secretly, saying, The Teacher is come, and calleth for thee. As soon as she heard this she rose quickly, and went to him. (Now Jesus had not yet come into the village, but was in the place where Martha met him.) The Jews then who were with her in the house and comforted her, when they saw Mary, that she rose quickly and went out, followed her, saying, She goeth to the tomb to weep there. Mary therefore as soon as she came where Jesus was, and saw him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. Jesus then when he saw her weeping, and the Jews who came with her weeping, groaned deeply in his spirit, and was troubled: and he said, Where have ye laid him? They said to him, Lord, come and see. Jesus wept. The Jews then said, See,

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how he loved him. But some of them said, Could not this man who opened the eyes of the blind, have caused that even this man should not have died? (11. 17-32.)

3. Jesus then, again deeply groaning in himself, came to the tomb: it was a cave, and a stone lay upon it. Jesus said, Take away the stone. Martha, the sister of the deceased, said to him, Lord, by this time he is offensive; for he hath been four days buried. Jesus said to her, Said I not to thee, that if thou wouldest believe, thou shouldest see the glory of God? They took away therefore the stone, where the deceased was lying. Jesus then lifted up his eyes and said, Father, I thank thee, that thou hast heard me. I know indeed that thou hearest me always: but on account of the people standing around I said this, that they may believe that thou hast sent me. And when he had thus spoken, he called with a loud voice, Lazarus, Come forth. And he who had been dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go. Many of the Jews therefore who had come with Mary, and seen the things which Jesus had done, believed on him. But some of them went to the Pharisees, and told them the things which Jesus had done. (11. 33-46.)

XXI. Then the Chief Priests and the Pharisees assembled a council, and said, What are we doing? For this man is doing many miracles. If we leave him thus, all will believe on him: and the Romans will come and destroy both our place and nation. Then one of them, (Caiaphas) who was High Priest that year, said to them, Ye know nothing; nor do ye consider, that it is expedient for us, that one man should die for the people, and not that the whole nation should perish. This however he spoke not from himself: but being High Priest that year he prophesied, that Jesus was about to die for the nation; and not for the nation only, but that also he might gather into One the children of God scattered abroad. (11. 47-52.)

2. Then from that day they consulted together, that

they might put him to death. Jesus therefore walked no more openly amongst the Jews; but went thence to the country near the wilderness, to a town called Ephraim; and there he abode with his disciples. Now the Passover of the Jews was nigh; and many went up from the country to Jerusalem before the Passover, that they might purify themselves. They therefore sought Jesus, and said amongst themselves as they stood in the temple, What think ye? that he will not come to the feast? But both the Chief Priests and the Pharisees had given commandment, that if any one knew where he was, he should declare it, that they might take him. (11. 53-57.)

XXII. Then Jesus, six days before the Passover, came to Bethany, where was Lazarus who had died, whom he had raised from the dead. There they made him a supper, and Martha served; but Lazarus was one of those who were at table with him. Then Mary, having taken a pound of costly perfume of pure spikenard, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the perfume. Then said one of the disciples, (Judas Iscariot, Son of Simon, who was about to betray him) Why was not this perfume sold for three hundred denaries, and given to the poor? But this he said, not because he cared for the poor, but because he was a thief, and held the purse, and bare what was put into it. Then said Jesus, Let her alone: against the day of my burial hath she kept this; for the poor ye have always with you; but me ye have not always. (12. 1-8.)

2. Now much people of the Jews knew that he was there; and they came not only on account of Jesus, but also that they might see Lazarus, whom he had raised from the dead. But the Chief Priests consulted, that they might put Lazarus also to death; because on his account many of the Jews withdrew and believed on Jesus. (12. 9-11.)

XXIII. On the morrow, a great multitude which had come to the Feast, having heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went

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forth to meet him : and they shouted, Hosanna ; Blessed be he who cometh in the name of the Lord, the King of Israel. And Jesus having found a young ass seated himself upon it ; as it is written : Fear not daughter of Zion ; Behold, thy king cometh sitting upon an ass' colt. These things however his disciples understood not at the first : but when Jesus had been glorified, then they remembered that these things had been written concerning him, and that they had done these things to him. Then the company which was with him testified that^e he had called Lazarus from the tomb, and raised him from the dead. For this reason also the multitude met him, because they had heard that he had done this miracle. The Pharisees therefore said amongst themselves, See ye that ye gain nothing ? Behold, the world is gone after him. (12. 12-19.)

2. Now certain Grecians* were amongst those who had come up to worship at the feast. These men then came to Philip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus. Philip came and spoke to Andrew ; and then Andrew and Philip spoke to Jesus. And Jesus answered them, saying, The hour hath come that the Son of Man should be glorified. Verily verily I say to you, Unless the grain of wheat which hath fallen to the ground die, it abideth alone ; but if it die, it beareth much fruit. He who loveth his life, shall lose it ; and he who hateth his life in this world, shall keep it unto life aional. If any one serve me, let him follow me ; and where I am, there shall my servant also be. Yea, if any one serve me, him will the Father honour. Now is my Soul troubled : and what shall I say ? Father, save me from this hour ! But on this account came I to this hour. Father, glorify thy name ! Then came a voice from heaven ; I have both

^e When.

* *Grecians.* This word is frequently used in the evangelic writings to signify gentile inhabitants of countries which had belonged to the Grecian empire ; and it appears to be employed here, as it is elsewhere, to designate some such persons who had become proselytes to Judaism.

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glorified it, and will glorify it again. The people then who were standing by and heard it, said, It has thundered. Others said, An angel hath spoken to him. Jesus answered and said, This voice came not on my account, but on yours. Now is the judgment of this world: now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all to me. (This indeed he said to signify, by what death he was about to die.) The people answered him, We have heard out of the Law, that the Anointed abideth for ever: how then sayest thou, that the Son of Man must be lifted up? Who is this Son of Man? Then Jesus said to them, Yet a little time the light is with you: walk whilst ye have the light, lest darkness overtake you; for he who walketh in darkness, knoweth not whither he goeth. As long as ye have the light, believe in the light, that ye may become children of light. These things spake Jesus; and having gone away he concealed himself from them. (12. 20-36.)

3. But although he had done so many miracles before them, they believed not on him: that the word which Isaiah the prophet spake might be fulfilled; Lord, who hath believed our report; and to whom hath the arm of the Lord been revealed? On this account they could not believe; (for again Isaiah said) He hath blinded their eyes, and hardened their heart; lest they should see with their eyes, and understand with their heart, and should be turned to me, and I should heal them. These things said Isaiah, when he saw his glory, and spake concerning him. Yet indeed even many of the rulers believed on him; but on account of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. Jesus indeed had spoken aloud and said, He who believeth on me, believeth not on me, but on him who sent me: and he who seeth me, seeth him who sent me. I Light have come into the world, that every one who believeth on me might not abide in darkness. And if any one heareth my words, and believeth

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not, I condemn him not; for I came not to condemn the world, but to save the world. He who rejecteth me, and receiveth not my words, hath one who condemneth him: the word which I have spoken, that shall condemn him in the last day. Because I have not spoken from myself; but the Father who sent me, he gave me a commandment what I should speak, and what I should say. And I know that his commandment is aional life. The things therefore which I say, I so say as the Father hath spoken to me. (12. 37-50.)

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I. Now before the feast of the Passover, Jesus knowing that his hour had come that he should go out of this world to the Father, having loved his own which were in the world, he loved them to the end. And supper having been served, (The Devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him) Jesus knowing that the Father had delivered all things into his hands, and that he had come forth from God, and was going to God, rose from supper, and laid aside his garments; and having taken a towel, he girded himself. Then he poured water into the ewer, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. Then came he to Simon Peter; and he said to him, Lord, dost thou wash my feet? Jesus answered and said to him, What I do, thou understandest not now; but thou shalt understand it hereafter. Peter said to him, Thou shalt never wash my feet. Jesus answered him, Unless I wash thee, thou hast no part with me. Simon Peter said to him, Lord, not my feet only, but also my hands and my head. Jesus said to him, He who hath been washed, hath no need to wash except his feet, but is altogether clean: and ye are clean, but not all. For he knew who should betray him: on this account he said, Ye are not all clean. When therefore he had washed their feet, and had taken his garments, he again placed himself at table, and said to them, Under-

stand ye what I have done to you? Ye call me the Teacher, and the Lord: and ye say well: for so I am. If then I, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet: for I have given you an example, in order that as I have done to you, ye also should do. Verily verily I say to you, that the servant is not greater than his master, nor the messenger greater than him who sent him: If ye know these things, happy are ye if ye do them. I speak not concerning you all: I know whom I have chosen: but that the Scripture might be fulfilled; He who eateth bread with me hath lifted up his heel against me. From this time I tell it you, before it cometh to pass; that when it is come to pass, ye may believe that I am he. Verily verily I say to you, he who receiveth him whom I send, receiveth me: and he who receiveth me, receiveth him who sent me. (13. 1-20.)

2. When Jesus had spoken these things, he was troubled in spirit; and he gave testimony and said, Verily verily I say to you, that one of you shall betray me. The disciples therefore looked one on another, doubting concerning whom he spake. Now one of his disciples (He whom Jesus loved) was reclining near to Jesus' breast. Simon Peter then beckoned to him, to ask who it was concerning whom he spake. He then leaning back upon Jesus' bosom, said to him, Lord, who is he? Jesus answered, He it is to whom, when I have dipped this piece, I shall give it. And having dipped the piece, he gave it to Judas Iscariot, Son of Simon. And after the piece then entered Satan into him. Jesus therefore said to him, What thou doest, do quickly. But no one of those who were at table knew why he said this to him: for some thought, since Judas held the purse, that Jesus said to him, Buy those things of which we have need for the feast; or that he should give something to the poor. As soon then as he had received the piece, he went out: and it was night. (13. 21-30.)

II. Therefore when he was gone out Jesus said, Now

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is the Son of Man to be glorified, and God is to be glorified in him. Since God is to be glorified in him, God will also glorify him in himself, and will immediately glorify him. Little children, but a short time am I with you : ye shall seek me ; and as I said to the Jews, Whither I go ye can not come, I also say now to you. A new commandment I give to you, That ye are to love one another : as I have loved you, that ye also are to love one another. By this shall all men know that ye are my disciples, if ye have love one towards another. Simon Peter said to him, Lord, whither goest thou ? Jesus answered him, Whither I go thou canst not follow me now ; but thou shalt follow me afterwards. Peter said to him, Lord, why can I not follow thee now ? I will lay down my life for thee. Jesus answered him, Wilt thou lay down thy life for me ? Verily verily I say to thee, the cock shall not crow till thou shalt have denied me thrice. (13. 31-38.)

2. Let not your heart be troubled : believe on God, and believe on me. In my Father's house are many mansions : if not I would have told you : I am going to prepare a place for you. And since I shall go and prepare a place for you, I will come again, and receive you to myself ; that where I am, ye may be also : and whither I am going ye know, and the way ye know. Thomas said to him, Lord, we know not whither thou art going ; and how can we know the way ? Jesus said to him, I am the way and the truth and the life : no man cometh to the Father but through me. If ye had known me, ye would have known my Father also ; and henceforth ye know him, and have seen him. Philip said to him, Lord, show us the Father, and it is sufficient for us. Jesus said to him, So long a time I have been with you, and hast thou not known me, Philip ? He who hath seen me, hath seen the Father : how therefore sayest thou, Show us the Father ? Believest thou not that I am in the Father ; and the Father is in me ? The words which I speak to you, I speak not from myself ; but the Father, who dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father is in me; but if not, for the very works' sake, believe me. Verily verily I say to you, he who believeth on me, the works which I do, shall he do also; yea greater works than these shall he do, because I am going to the Father. And whatsoever ye shall ask in my name, this will I do, that the Father may be glorified in the Son: if ye shall ask any thing in my name, I will do it. (14. 1-14.)

3. If ye love me, keep my commandments; and I will ask the Father, and he will give you another Comforter, that he may remain with you for ever; the Spirit of Truth, which the world cannot receive, because it seeth it not; neither doth it know it: but ye know it, because it remaineth with you, and shall be in you. I will not leave you orphans: I will come to you. Yet a little while, and the world will not see me any more; but ye shall see me, because I live; and ye shall live. In that day ye shall know, that I am in my Father, and ye in me, and I in you. He who hath my commandments and keepeth them, he it is who loveth me; and he who loveth me shall be loved by my Father; and I will love him, and will manifest myself to him. Judas (not Iscariot) said to him, Lord, why is it, that thou wilt manifest thyself to us, and not to the world? Jesus answered and said to him, If any man love me, he will keep my word: and my Father will love him, and we will come to him, and make our abode with him. He who loveth me not, keepeth not my words; and the word which ye hear, is not mine, but the Father's who sent me. These things have I spoken to you in abiding with you: but the Comforter, the Holy Spirit, which the Father will send in my name, he will teach you all things, and bring to your remembrance all things which I have spoken to you. Peace I leave with you; my peace, I give to you: not as the world giveth, give I to you. Let not your heart be troubled, neither let it shrink for fear. Ye have heard that I said to you, I am going, and will come again to you; if ye loved me ye would rejoice, because I said, I am going to the Father: be-

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cause my Father is greater than I. And I have told it you now, before it cometh to pass; that when it hath come to pass, ye may believe. I shall not any more talk much with you; for the ruler of this world is coming, although he hath nothing in me. But that the world may know that I love the Father, and as the Father hath given me commandment so I do, rise, let us go hence. (14. 15-31.)

III. I am the true Vine, and my Father is the husbandman. Every branch in me which beareth not fruit, he taketh away; and every branch which beareth fruit, he purifieth, that it may bring forth more fruit. Now ye are clean by means of the word which I have spoken to you. Abide ye in me, as I in you: like as the branch can not of itself bear fruit, unless it abide in the vine, so neither ye, unless ye abide in me. I am the vine, ye are the branches: he who abideth in me, and I in him, he bringeth forth much fruit; for apart from me ye can do nothing. If any one abide not in me, he must be cast forth as a branch, and wither; yea they gather it,^a and cast it into the fire, and it is burnt. If ye abide in me, and my words abide in you, whatever ye shall desire ye shall ask, and it shall be done for you. In this would my Father be glorified, that ye should bear much fruit: so shall ye be my disciples. Even as the Father hath loved me, so have I loved you: continue ye in my love. If ye shall keep my commandments, ye shall continue in my love; even as I have kept my Father's commandments, and continue in his love. These things have I spoken to you, that my joy in you may continue, and that your joy may be perfected. (15. 1-11.)

2. This is my commandment, That ye love one another, even as I have loved you. No one hath greater love than this; that a man would lay down his life for his friends. Ye are my friends, if ye do what I command you. I no longer call you servants, because the servant knoweth not what his master doeth: but I have called you friends, because all things which I have heard

^aThem.

from my Father, I have made known to you. Ye have not chosen me, but I have chosen you: and I have appointed you, that ye should go and bear fruit, and that your fruit should remain; in order that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hateth you, know that it hated me before you. If ye were of the world, the world would love its own; because however ye are not of the world, but I have chosen you out of the world, on this account the world hateth you. Remember the word which I spake to you; The servant is not greater than his master: if they have persecuted me, they will also persecute you: if they have kept my word, they will also keep your's. But all these things will they do to you on account of my name, because they know not him who sent me. If I had not come and spoken to them, they had not had sin; but now they have no pretext for their sin. He who hateth me, hateth my Father also. If I had not done amongst them the works which no other hath done, they had not had sin; but now they have both seen and hated both me and my Father. Notwithstanding, this is in order that the saying written in their law might be fulfilled: They hated me without a cause. But when the Comforter hath come, whom I will send to you from the Father, the Spirit of Truth which proceedeth from the Father, he will testify concerning me. And ye also shall testify, because ye have been with me from the beginning. (15. 12-27.)

3. These things have I told you, that ye should not be made to stumble. They will put you out of the synagogues; yea the time is coming, when every one who hath killed you will think that he hath done God service; and these things will they do,ⁱ because they have not known the Father nor me. But I have told you these things, that when the time hath come, ye may remember that I spake to you of them: at the beginning, however; I spake not to you of them because I was with

ⁱ Do tell you.

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you. Now indeed I am going to him who sent me ; yet none of you asketh me, Whither goest thou ? But because I have told you these things, sorrow hath filled your hearts. Nevertheless, I tell you the truth ; it is good for you that I go away : for if I go not away, the Comforter will not come to you : but if I depart, I will send him to you. And when he hath come he will reprove the world concerning sin, and concerning righteousness, and concerning judgment : concerning sin indeed, because they believe not on me ; concerning righteousness also, because I am going to my Father, and ye will see me no more ; and concerning judgment, because the prince of this world hath been judged. I have yet many things to say to you, but ye can not bear them now. But when he, the Spirit of Truth, hath come, he will guide you into all truth ; for he will not speak from himself, but he will speak those things which he shall have heard, and he will declare to you things to come. He will glorify me ; because he will receive of mine, and will declare it to you. All things whatsoever the Father hath are mine : on this account I said, that he will receive of mine, and will declare it to you. A little while, and ye shall not see me ; and again a little while, and ye shall see me ; because I am going to the Father. (16. 1-16.)

4. Some of his disciples therefore said amongst themselves, What is this which he saith to us, A little while, and ye shall not see me ; and again a little while, and ye shall see me ; and, because I am going to the Father ? They said therefore, What is this little while of which he speaketh ? We know not what he saith. Jesus therefore knew that they wished to ask him ; and he said to them, Do ye question one with another concerning this ; that I said, A little while, and ye shall not see me ; and again a little while, and ye shall see me ? Verily verily I say to you, that ye shall weep and lament, but the world shall rejoice : ye indeed shall have sorrow, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but when

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she hath brought forth the child, she remembereth no more the anguish, for the joy that a man hath been born into the world. So ye therefore now indeed have sorrow: but I will see you again, and your heart shall rejoice, and no man shall take your joy from you. Also in that day ye shall ask me nothing. Verily verily I say to you, that whatsoever things ye shall ask the Father in my name, he will give them to you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be complete. (16. 17-24.)

5. These things have I spoken to you by similitudes; but the time is coming when I shall no more speak to you by similitudes, but will declare to you plainly concerning the Father. In that day ye shall ask in my name: and I say not to you, that I will ask the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from God. I came forth from the Father, and have come into the world: again I leave the world, and go to the Father. His disciples said to him, Lo, now thou speakest plainly, and speakest no similitude: now we know that thou knowest all things, and needest not that any should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour is coming, yea is even now come, that ye shall be scattered every one to his own, and leave me alone; yet I am not alone, because the Father is with me. These things have I spoken to you, that in me ye might have peace: in the world ye shall have tribulation; but take comfort, I have overcome the world. (16. 25-33.)

IV. When Jesus had spoken these things, he lifted up his eyes towards heaven and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee; according as thou hast given him power over all flesh, that he should give aional life to all things which thou hast given him. And this is the life aional, To know thee the only true God, and Jesus Christ whom thou hast sent: I have glorified thee upon the earth; I have finished the work which thou gavest me

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to do; and now O Father, glorify thou me with thine own self, the glory which, before the world was, I had with thee. I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them to me; and they have kept thy word. Now have they known; that all things whatsoever thou hast given me, are from thee: for the words which thou gavest me, I have given to them; and they have received them, and have truly known that I came forth from thee, and have believed that thou hast sent me. I ask for them: I ask not for the world, but for them whom thou hast given me, because they are thine; (yea all my things are thine, and thine are mine) and I am glorified in them. And now I am to be no longer in the world; yet these are to be in the world, and I am coming to thee. Holy Father, keep by thine own name those whom thou hast given me, that they may be One even as we. Whilst I have been with them in the world, I have kept them by thy name: those whom thou hast given me I have preserved, and no one of them hath been lost, except the son of destruction; that the Scripture might be fulfilled. But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in them. I have given to them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I ask not, that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world: consecrate them by thy Truth; thy Word is Truth. Like as thou hast sent me into the world, even so have I sent them into the world: and for them I consecrate myself, that they also may be consecrated by the Truth. Yet I ask not for these only, but also for those who shall believe on me through their word; that they all may be One, like as thou Father in me and I in thee, that they also may be One in us; to the end that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them, that they may be One, like as

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we are One: I in them, and thou in me; that they may be perfected in One; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that where I am, those also whom thou hast given me be with me, that they may behold my glory; which thou gavest me, because thou lovedst me, before the foundation of the world. Righteous Father, although the world hath not known thee, I indeed have known thee; and these have known that thou hast sent me. And I have made known to them thy name, and will make it known to them; to the end that the love, with which thou hast loved me, may be in them, and I in them. (17. 1-26.)

V. When Jesus had spoken these things he went forth with his disciples over the brook Kedron, where was a garden into which he and his disciples entered. Judas also who betrayed him knew the place, because Jesus and his disciples had frequently been assembled there. Judas therefore having received the cohort* and officers from the Chief Priests and Pharisees, came thither with lanterns and torches and weapons. (18. 1-2.)

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I. Jesus then knowing all that was to happen to him, came forth and said to them, Whom seek ye? They answered him, Jesus the Nazarene. Jesus said to them, I am he. And Judas also who betrayed him, was standing with them. As soon then as he had said to them, I am he, they went backward and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus the Nazarene. Jesus answered, I have told you, that I am he; since therefore ye seek me, suffer these to go away. (In order that the word which he had spoken might be fulfilled; of those whom thou gavest me I have lost none.) Then Simon Peter having a sword drew it, and struck a servant of the High Priest, and cut

* *Cohort*. The body of troops which, at the great feasts, acted under the directions of the Sanhedrim to keep order.—See Note at Sect. iv. 1. of the fourth of Matthew.

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off his right ear: the servant's name was Malchus. Jesus therefore said to Peter, Put thy sword into the sheath: the cup which my Father hath given me shall I not drink it? The cohort therefore and the Chiliarch, and the officers of the Jews, seized Jesus and bound him. (18. 4-12.)

II. And they led him away first to Annas; for he was father in law to Caiaphas, who was High Priest that year: and Caiaphas was he who had given counsel to the Jews, that it was advantageous that one man should die for the people. Now Simon Peter followed Jesus, and so did the other disciple:* that disciple was known to the High Priest, and went in with Jesus into the palace of the High Priest. But Peter stood at the door without: then that other disciple, who was known to the High Priest, went out, and spake to the portress, and brought in Peter. Then the maidservant who was the portress said to Peter, Art not thou also one of this man's disciples? He said, I am not. But the servants and officers having made a fire of coals, (for it was cold) were standing at it and warming themselves; and Peter stood with them and warmed himself. (18. 13-18.)

2. The High Priest then asked Jesus concerning his disciples, and concerning his doctrine. Jesus answered him, I have spoken openly to the world: I have always taught in the synagogue, and in the temple, where the Jews continually assemble, and in secret have I spoken nothing: why askest thou me? Ask those who heard me what I have said to them: Behold, they know what I have spoken. But as he said these things, one of the officers who was standing near struck Jesus with the palm of his hand, saying, Answerest thou thus the High

* *The other disciple.* This is believed to have been a commonly received expression by which John, the author of this gospel, was sometimes mentioned amongst the disciples. All admit that he was the person signified by *the disciple whom Jesus loved*; and the gospel narrative both informs us that this person was present at the crucifixion, and leads us to conclude that he was *the other disciple*, the only other disciple, besides Peter, who was an eye witness of any part of what was perpetrated against our Lord after he had been apprehended.

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Priest? Jesus answered him, If I have spoken evil, give evidence concerning the evil: but if well, why smitest thou me? (Annas had sent him bound to Caiaphas the High Priest.) (18. 19-24.)

3. But Simon Peter was standing and warming himself. Then said they to him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the High Priest's servants, who was a relation of him whose ear Peter cut off, said, Did not I see thee in the garden with him? Then again Peter denied; and immediately the cock crew. (18. 25-27.)

III. Then they led Jesus from the palace of Caiaphas to the prætorium: (It was then morning) yet they themselves went not into the prætorium, lest they should be defiled, but that they might eat the passover. Pilate then went out to them, and said, What accusation bring ye against this man? They answered and said to him, If this man were not a malefactor, we would not have delivered him to thee. Pilate then said to them, Take ye him, and judge him according to your law. The Jews then said to him, It is not lawful for us to put any man to death. That the word might be fulfilled which Jesus spake, signifying what death he was about to die. Pilate then entered again into the prætorium, and called to Jesus and said to him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself; or have others told it thee concerning me? Pilate answered, Am I a Jew? Thy nation and the Chief Priests have delivered thee to me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants would have fought, that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate then said to him, Art thou not a king then? Jesus answered, Thou sayest that I am a king. I was born for this end, and I came into the world for this end; that I might witness for the Truth: every one who is of the Truth heareth my Voice. Pilate said to him, What is truth? And when he had said this, he went out again to the Jews, and said to

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them, I find not any fault in this man. But ye have a custom that I should release for you one at the Passover: are ye willing therefore that I should release for you the King of the Jews? Then again they all cried aloud saying, Not this man, but Barabbas. Now Barabbas was a robber. (18. 28-40.)

2. Pilate therefore then took Jesus and scourged him. And the soldiers having platted a crown of thorns, put it upon his head: they put on him also a purple garment, and said, Hail, King of the Jews. And they struck him with the palms of their hands. Then again Pilate went out and said to them, Behold, I bring him forth to you, that ye may know that I find no fault in him. So Jesus came forth wearing the crown of thorns and the purple robe: and he said to them, Behold, the man. (19. 1-5.)

3. When therefore the Chief Priests and the officers saw him, they cried aloud saying, Crucify him, Crucify him. Pilate said to them, Take ye him and crucify him; for I find no fault in him. The Jews answered him, We have a law, and according to our law he ought to die, because he hath made himself Son of God. Pilate therefore, when he heard that saying, was the more afraid: and he entered again into the prætorium and said to Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore said to him, Speakest thou not to me? Knowest thou not that I have power to crucify thee, and that I have power to release thee? Jesus answered, Thou wouldest have had no power against me, unless this thing had been permitted thee from above; on this account he who hath delivered me to thee, hath the greater sin. From this moment Pilate endeavoured to release him: but the Jews cried aloud saying, If thou release this man, thou art not Cesar's friend: every one who maketh himself a king speaketh against Cesar. When therefore Pilate heard that saying, he brought Jesus forth, and seated himself on the judgment seat, at a place called the Pavement, but in Hebrew, Gabbatha. (Now it was the preparation of the Passover, and about the third^{*}

^{*} Sixth.

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hour) And he said to the Jews, Behold, your king. Then they cried out, Away with him! Away with him! Crucify him! Pilate said to them, Shall I crucify your king? The Chief Priests answered, We have no king but Cesar. Then he delivered him to them that he might be crucified. (19. 6-16.)

IV. Then they took Jesus and led him away: and he bearing his cross went forth to the place called Skull's place, which in Hebrew is called Golgotha; where they crucified him, and two others with him, on each side one and Jesus in the midst. And Pilate also wrote a title, and put it on the cross: and the writing was; JESUS THE NAZARENE, THE KING OF THE JEWS. This title therefore read many of the Jews, because the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, Greek, and Latin. The Chief Priests of the Jews said therefore to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments; and they made four parts, for each soldier a part, and the tunic. Now the tunic was without seam, woven from the top throughout: they said therefore amongst themselves, Let us not rend it, but cast lots for it, whose it shall be. That the Scripture might be fulfilled which saith, They parted my garments among them, and upon my tunic did they cast lots. These things therefore the soldiers did. (19. 16-24.)

2. Now near the cross of Jesus stood his mother, and his mother's sister Mary the wife of Cleopas, and Mary the Magdalene. Jesus then seeing his mother, and the disciple whom he loved standing near, said to his mother, Woman, Behold, thy Son. Then said he to the disciple, Behold, thy mother. And from that hour the disciple took her to his own home. (19. 25-27.)

3. After this Jesus knowing that all things had now been accomplished, (that the Scripture might be fulfilled) said, I thirst. Now a vessel full of vinegar was set there; and they having filled a sponge with vinegar, and

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put it on a hyssop, lifted it to his mouth. When therefore Jesus had received the vinegar, he said, It is accomplished: and having bowed his head, he yielded up the spirit. (19. 28-30.)

V. The Jews therefore, since it was the preparation, that the bodies might not remain upon the cross during the Sabbath, (For that Sabbath-day was a high day) asked Pilate, that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first and of the other who was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and immediately came forth blood and water. And one who saw it, hath given testimony, (and his testimony is true, and he himself knoweth that he hath spoken things true) in order that ye might believe. For these things were done that the Scripture might be fulfilled; A bone of him shall not be broken. And again another Scripture saith; They shall look on him whom they pierced. (19. 31-37.)

2. But after these things Joseph of Arimathea, (Who was a disciple of Jesus, but secretly for fear of the Jews) asked Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took away the body of Jesus. Then came also Nicodemus (he who at the first went to Jesus by night) bringing a mixture of myrrh and aloes about a hundred pounds weight. They took therefore the body of Jesus, and bound it in linen clothes with the spices, as is the Jews' manner of burying. And in the place where he had been crucified was a garden, and in the garden a new tomb, in which no man had yet been laid. There therefore on account of the preparation of the Jews, because the tomb was near, they laid Jesus. (19. 38-42.)

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I. On the first day of the week Mary the Magdalene came in the morning, whilst it was yet dark, to the tomb, and saw that the stone had been taken away from the

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tomb. She ran therefore, and came to Simon Peter and to the other disciple, (him whom Jesus loved) and said to them, They have taken the Lord out of the tomb, and we know not where they have laid him. Peter therefore, and the other disciple, came out and went towards the tomb. And they ran both at the same time; and the other disciple did outrun Peter, and came first to the tomb: and having stooped down, he saw the linen clothes lying, yet went not in. Then Simon Peter came following him; and he went into the tomb, and saw the linen clothes lying, and the napkin which was upon his head, not lying with the linen clothes, but folded up in a place apart. Then went in also the other disciple, who came first to the tomb; and he saw, and believed. (For never yet had they understood the Scripture, That he was to rise from the dead) Then the disciples went away again to their own home. (20. 1-10.)

2. But Mary stood without near the tomb weeping. And as she wept she stooped down into the tomb; and she saw two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they said to her, Woman, why weepest thou? She said to them, Because they have taken away my Lord, and I know not where they have laid him. And having thus spoken, she was returning; and she saw Jesus standing, yet knew not that it was Jesus. Jesus said to her, Woman, why weepest thou? Whom seekest thou? She supposing that he was the gardener, said to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away: Jesus said to her, Mary; She having turned said to him, Rabboni! (Which signifieth Teacher). Jesus said to her, Touch me not; for I have not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father and your Father, both my God and your God. Mary the Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things to her. (20. 11-18.)

II: Then in the evening on that day, the first day

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of the week, and when the doors, where the disciples were assembled, were shut for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace to you. And when he had said this, he showed to them his hands, and his side. Then did the disciples rejoice that they saw the Lord. Jesus then said to them again, Peace to you : like as my Father hath sent me, I also send you. And having said this, he breathed upon them, and said to them, Receive ye Holy Spirit : whose-soever sins ye remit, they are remitted to them : whose-soever sins ye retain, they are retained. (20. 19-23.)

2. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and also put my hand into his side, I will not believe. (20. 24, 25.)

III. And eight days after his disciples were again within, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, Peace to you. Then he said to Thomas, Reach hither thy finger, and discern my hands ; and reach hither thy hand, and put it into my side : and be not an unbeliever, but a believer. And Thomas answered and said to him, My Lord, and my God. Jesus said to him, Thomas, because thou hast seen me, thou hast believed : blessed are they who not having seen me yet have believed. And many other signs indeed did Jesus perform in the presence of his disciples, which are not written in this book : but these are written, in order that ye may believe that Jesus is the Anointed, the Son of God ; and that believing ye may have life by his name. (20. 26-31.)

IV. After these things Jesus showed himself again to the disciples at the sea of Tiberias ; and in this manner he showed himself. Simon Peter, and Thomas called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of the disciples, were together. Simon Peter said to them, I am going to fish.

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They said to him, We also will go with thee. They went out, and entered immediately into the vessel; and that night they caught nothing. But when the morning was come Jesus stood on the shore; the disciples however knew not that it was Jesus. Jesus then said to them, Children, have ye any meat? They answered him, No. He said to them, Cast the net on the right side of the vessel and ye shall find. They cast it therefore, and were no longer able to draw it on account of the multitude of the fishes. Then that disciple whom Jesus loved said to Peter, It is the Lord. Simon Peter therefore when he heard that it was the Lord, girt his upper garment round him, (For he was naked) and cast himself into the sea. But the other disciples came in the boat, drawing the net with the fishes; for they were not far from the shore, but about the distance of Two hundred cubits. Then as they came on shore, they saw a fire of coals there, and fish lying on it, and bread. Jesus said to them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to shore, full with one hundred and fifty three great fishes; and though they were so many the net was not broken. Jesus said to them, Come and dine. But no one of the disciples dared to ask him, Who art thou? as they knew that it was the Lord. Jesus then came, and took bread, and gave to them; and likewise fish. This is now the third time that Jesus manifested himself to his disciples, after that he had been raised from the dead. (21. 1-14.)

2. So when they had dined Jesus said to Simon Peter, Simon Son of Jona, lovest thou me more than these? He said to him, Yea, Lord; thou knowest that I love thee. He said to him, Feed my lambs. He said to him again the second time, Simon Son of Jona, lovest thou me? He said to him, Yea, Lord; thou knowest that I love thee. He said to him, Feed my sheep. He said to him the third time, Simon Son of Jona, lovest thou me? Peter was grieved that he said to him the third time, Lovest thou me? And he said to him, Lord,

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thou knowest all things ; thou knowest that I love thee. Jesus said to him, Feed my sheep. Verily verily I say to thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest ; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This he said, signifying by what death he should glorify God. And when he had thus spoken, he said to him, Follow me. (21. 15-19.)

3. But Peter having turned himself saw the disciple whom Jesus loved following, who also leaned at the supper upon his bosom and said, Lord, who is he who is to betray thee ? Peter seeing him said to Jesus, Lord, What of this man ? Jesus said to him, If I will that he remain till I come, what is that to thee ? Follow thou me. Then went forth this saying amongst the brethren ; that that disciple should not die. Yet Jesus said not to him, that he should not die ; but, If I will that he remain till I come, what is that to thee ? This is the disciple who testifieth concerning these things, and hath written these things ; and we know that his testimony is true. But there are also many other things which Jesus did ; which if they should be written every one, I suppose that not even the world itself could contain the books which would be written. (21. 20-25.)

PART THE SECOND.

**THE GOSPEL OF THE GRACIOUS AND MIGHTILY
OPERATIVE POWERS OF THE HOLY SPIRIT,
WHICH WERE THE FIRST FRUITS OF THE
SERVICE, SACRIFICE, AND TRIUMPH OF JESUS
THE ANOINTED.**

INDEX

TO THE

HISTORY OF THE FIRST SERVICES, SUFFERINGS, AND SUCCESES OF THE CHURCH; COMMONLY CALLED THE ACTS OF THE APOSTLES.

Note.—Reference is made, by means of the numerals corresponding to the chapters and verses, to those passages of the Epistles in which facts recorded in this history are in any way mentioned.

FIRST CHAPTER.

Narrative of what happened before the Church received power to bear testimony to the Lord Jesus.

- I. Jesus, after his resurrection, converses with his disciples during forty days; and commands them to wait at Jerusalem for the promised gifts of the Holy Spirit.
2. He leads them to the mount of Olives, and thence ascends to heaven in their sight.
3. Two angels assure the disciples that Jesus would come again as they had seen him depart; and they return to Jerusalem.
- II. Matthias is chosen by lot to take the place of Judas.

SECOND CHAPTER.

Narrative of what happened when the Holy Spirit endowed the Church to bear testimony to the Lord Jesus; and till the Jews had openly rejected the Gospel in presence of the Gentiles, and the Lord had commanded his servants to begin to exercise the powers and gifts of the Church distinctly amongst the Gentiles, and to transfer The kingdom of God from the Jews to a People taken as well from the Gentiles as from the Jews.

- I. On the day of Pentecost Jesus pours forth Holy Spirit from heaven upon his disciples assembled at Jerusalem; and the Spirit speaks through them to the hearts and understandings of a multitude of Jews from different nations.
2. Some of the spectators having derided the disciples, Peter speaks in their defence, and takes occasion to proclaim the resurrection and exaltation of Jesus Christ, and to exhort the people to repent, and to receive life through him.
3. About three thousand souls accept the offered salvation, who become a community of brethren, and give up, each for the benefit of the others, their earthly goods.
- II. Peter and John heal a lame man at the gate of the temple called Beautiful.
2. They take occasion to testify to the people the resurrection of the Lord Jesus.
3. Some of the Jewish rulers seize them, and put them in custody.
- III. Peter and John are examined by the Sanhedrim; they give testimony to the resurrection and power of Jesus; and are dismissed with a command, not to speak any more in his name.
2. They return to the brethren,

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- and relate what had happened : the whole assembly pray to God for protection ; and he comforts them by a mighty effusion and gift of Holy Spirit.
- IV. The Apostles testify with great power to the resurrection of the Lord Jesus ; and the disciples continue the practice of making a common fund of all their possessions and goods.
- V. Ananias and Sapphira die under the rebuke of Peter, for the sin of falsely professing to relinquish a possession for the common benefit.
2. Many signs and wonders are wrought by the Apostles ; and multitudes are healed by them. Heb. ii. 3, 4.
- VI. The High Priest and his adherents cause the Apostles to be put in the common prison ; and in the night an angel liberates them, and bids them go into the temple and preach to the people.
2. The next day they are brought before the Sanhedrim, and interrogated concerning their conduct in witnessing for the Lord Jesus ; and on their reply a proposal is made to put them to death.
3. Gamaliel dissuades the Sanhedrim from their wicked purpose ; and they having caused the Apostles to be beaten, command them not to speak any more in the name of Jesus. 1 Cor. iv. 9.
- VII. At the suggestion of the Apostles the whole Assembly of brethren choose seven Deacons to administer the common funds.
- VIII. Stephen, one of the deacons, is falsely accused of blasphemy before the Sanhedrim.
2. In his defence, he gives a summary account of God's gracious dealings with their fathers ; and charges those pre-
- sent with the murder of the Lord Jesus.
3. Stephen having affirmed that he was then beholding the glorious majesty of the Lord Jesus, the hearers immediately drag him out of the city, and stone him in the presence of Saul, who abets the act.
- IX. The church in Jerusalem undergoes a violent persecution, in which Saul is chief agent ; and all, except the Apostles, are scattered throughout Judea and Samaria. 1 Cor. xv. 9. Gal. i. 13. Phil. iii. 6. 1 Tim. i. 13.
2. Philip, the deacon, preaches the gospel to the Samaritans, who gladly receive his message and are baptized.
3. Peter and John are sent to them from Jerusalem ; and Holy Spirit is given to them, through the imposition of their hands. Simon the magician is severely re proved by Peter.
- X. Philip preaches the gospel to an Ethiopian Eunuch, and baptizes him.
- XI. Saul in going to Damascus to persecute the disciples, is met by the Lord himself, who humbles, convinces, and forgives him, and adopts him for an apostle. Rom. xi. 13. and xv. 16. 1 Cor. xv. 8. 2 Tim. i. 11.
2. Saul is led blind into Damascus ; and there through the ministry of Ananias, he recovers sight and is baptized.
- XII. In the synagogue of Damascus Saul proclaims Jesus to be the Anointed. (Rom. ix. 1-3. and x. 1.) The Jews having conspired to kill him, he makes his escape from the city. 2 Cor. xi. 26 ; 32, 33.
- XIII. Saul is received by the church at Jerusalem ; (Gal. i. 18.) he endeavours to convince the Hellenists ; (Rom. ix. 1-3. and x. 1.) and they having undertaken to kill him, (2 Cor.

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- xl. 26.) the brethren send him to Tarsus. (Gal. i. 21.) The churches have a season of peace, and are strengthened and increased.
- XIV. Peter heals Eneas, a paralytic, at Lydda.
- XV. Peter raises Tabitha from death at Joppa.
- XVI. Cornelius is instructed by an angel to send for Peter.
2. Peter sees a vision given to prepare him for Cornelius' messengers.
 3. Peter accompanies the messengers of Cornelius.
 4. Peter preaches the gospel to Cornelius and other gentiles; and God pours upon them the gift of the Holy Spirit.
- XVII. The church at Jerusalem having found fault with Peter for having visited gentiles and eaten with them, he narrates to them the whole transaction; and they acknowledge God's appointment in it, and give him thanks for having granted to the Gentiles repentance unto life.
- XVIII. At Antioch many Grecians are turned to the Lord.
2. The church at Jerusalem send Barnabas to cooperate in the work of preaching the gospel at Antioch, and Saul becomes his associate. The disciples are called Christians first in this city. Agabus predicts a famine; and the disciples send relief to the brethren in Judea. 1 Cor. xvi. 1.
- XIX. Herod causes James, the brother of John, to be beheaded, and Peter to be put in prison.
2. An angel liberates Peter.
 3. Herod condemns to death the soldiers who had had charge of Peter.
- XX. Herod makes an ostentatious display of eloquence at Cesarea; and having accepted the blasphemous homage of the hearers, he is smitten by an angel and dies a prey to worms.
- XXI. The Holy Spirit sends Barnabas and Saul (also called Paul) from Antioch on a certain mission.
2. They preach the gospel in Cyprus: at Paphos Barjesus a sorcerer is struck blind under Paul's rebuke; and Sergius Paulus, the proconsul, is converted to the faith of Jesus Christ.
- XXII. At Antioch, in Pisidia, Paul reasons with the Jews on the death and resurrection of Jesus Christ. Rom. ix. 1-3. and x. 1.
2. The gentiles request that, on the next Sabbath, the same gracious tidings may be proclaimed to them.
- XXIII. On the next Sabbath a great concourse of gentiles assembles, and the Jews, moved by envy, openly oppose and revile Paul and Barnabas, and reject the gospel: these apostles then publicly declare that, according to the commandment of the Lord, they should turn to the gentiles. Rom. xi. 11-31.
2. The Jews excite a persecution against Paul and Barnabas, and they depart to Iconium. 2 Cor. xi. 26. 1 Thess. ii. 14-16. 2 Tim. iii. 11.—See 3d ch. I. and elsewhere.

THIRD CHAPTER.

Narrative of what happened after the Lord had begun to transfer the kingdom of God to the Gentiles; and till the time during which Paul resided in confinement at Rome.

1. At Iconium many Jews and Grecians receive the gospel under the preaching of Paul and Barnabas: (Heb. ii. 4.) but the disbelieving Jews excite a persecution against them, and they escape into Lycaonia. 2 Tim. iii. 11.

ACTS OF THE APOSTLES.

- II. At Lystra Paul heals a man lame from his birth: the Lycaonians suppose him and Barnabas to be two of their demons, and attempt to offer them sacrifices.
2. Certain Jews come thither from Antioch and Iconium, and stone Paul. 2 Cor. xi. 25. 2 Tim. iii. 11.
- III. Paul and Barnabas go to Derbe, and again visit Lystra, Iconium, and Antioch of Pisidia: they ordain Presbyters in the different churches: and after preaching the gospel in other districts of Asia Minor they return by sea to Antioch, and give the church of that city an account of their mission.
- IV. An attempt is made at Antioch by certain disciples from Judea to impose the Mosaic Law on the Gentile Christians, who send Paul and Barnabas to ask counsel from the church at Jerusalem. Gal. ii. 1.
2. The church at Jerusalem condemn the proposal of those judaizing teachers, and send Judas and Silas with Paul and Barnabas to communicate their own decision to the gentile brethren at Antioch.
3. The messengers communicate to the church of Antioch the decision of the church of Jerusalem.
- V. A dispute having arisen between Paul and Barnabas respecting Mark, they separate: Barnabas and Mark sail to Cyprus, and Paul and Silas depart for Asia Minor.
- VI. Paul and Silas proceed to visit the churches of Asia Minor; and they deliver to them the decision which the church at Jerusalem had made respecting the gentiles. At Lystra Paul engages Timothy to accompany him and take a part of his ministry.
- VII. Paul and his companions reach Troas. In consequence of a vision which Paul sees at Troas, they cross thence to Macedonia, and arrive at Philippi. Here Lydia and her family receive the gospel.
- VIII. At Philippi Paul ejects an evil spirit from a female fortune-teller.
2. In consequence of this miracle Paul and Silas are beaten and imprisoned. (2 Cor. xi. 25. 1 Thess. ii. 2.) By means of a signal display of the divine power, and the preaching of Paul and Silas, the jailor and his family are converted to the faith of Jesus.
3. Paul and Silas quit Philippi.
- IX. They come to Thessalonica, preach the gospel, and are violently opposed by the Jews. 1 Thess. ii. 1, 2.
- X. They go to Berea, and are well received by the Jews of that place. Some Jews of Thessalonica come thither and excite a tumult; and Paul is sent away by the brethren.
- XI. Paul comes to Athens, where he reasons both in the synagogue and in the market.
2. He proclaims the glad tidings of Jesus and the resurrection on Mars' Hill.
- XII. Paul comes to Corinth, and works with Aquila and Priscilla in tent-making. 1 Cor. iv. 12. and ix. 12. 2 Cor. xii. 13.
2. Silas and Timothy join him there: and for many months they preach the gospel in that city, and bring much people to the knowledge of the Lord Jesus. 1 Cor. iv. 15. and i. 14.
3. Gallio, the proconsul, refuses to take part with the disbelieving Jews.
- XIII. Paul, accompanied by Aquila and Priscilla, (Rom. xvi. 1, 2.) goes to Ephesus: he proceeds thence, to Jerusalem; and afterwards makes a journey to Antioch, and thence through Galatia and Phrygia.

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- XIV.** Apollos comes to Ephesus; where he receives help for the ministry of the word from Aquila and Priscilla. He passes thence to Achaia. 1 Cor. i. 12. and iii. 4.
- XV.** Paul comes again to Ephesus, where through the imposition of his hands certain disciples receive Holy Spirit.
- XVI.** Paul continues to preach the gospel, and to perform miracles, at Ephesus.
2. A demoniac prevails against certain Jewish exorcists. Those who had practised magical arts publicly burn their books.
- XVII.** Paul sends Timothy and Erastus (1 Cor. iv. 17. 2 Tim. iv. 20.) into Macedonia, intending both to go to Jerusalem and to visit Rome. Rom. i. 13. and xv. 23-32.
2. Demetrius the silversmith causes a great disturbance at Ephesus. 2 Cor. i. 8. 2 Tim. iv. 14, 15.
- XVIII.** Paul goes into Macedonia, (2 Cor. ii. 13.) and thence into Greece; and he returns through Macedonia on his way to Jerusalem.
2. He and his company arrive at Troas, where he raises Eutychus from death.
- XIX.** They come to Miletus.
2. At Miletus Paul sends for the Presbyters of Ephesus, and solemnly charges them to watch carefully their respective flocks. 1 John iv. 1. Jude 4.
- XX.** Paul and his company proceed on their voyage, land at Tyre, and sail thence to Ptolemais.
2. They arrive at Cesarea. Here Agabus foretels that afflictions await Paul at Jerusalem; he determines notwithstanding to go thither.
- XXI.** They arrive at Jerusalem.
2. At the recommendation of James and the Presbyters, Paul consents to 'take part' with certain men who had a vow on them; and to purify himself with them.
- XXII.** Certain Jews from Asia charge Paul with having profaned the temple, and the people attempt to kill him. The Chiliarch commanding the garrison rescues him, and permits him to address the people.
2. He makes his defence; and in so doing gives an account of his former way of life, (Rom. x. 2.) of his conversion, and of his having seen the Lord whilst he was praying in the temple. 1 Cor. ix. 1.
3. The Chiliarch having commanded him to be examined by scourging, he pleads the privilege of a Roman citizen.
- XXIII.** The Chiliarch brings Paul before the Sanhedrim, where Ananias arbitrarily commands him to be smitten.
2. Paul's declaration that he is a pharisee, excites a great dissension in the council. On that night the Lord in a vision encourages him, and tells him that he should bear testimony for him at Rome.
- XXIV.** Certain Jews conspire to kill Paul.
2. The Chiliarch having been informed of their plot, sends Paul, under an escort, to Felix at Cesarea.
- XXV.** The High Priest, Tertullus, and others accuse Paul before Felix. Paul rebuts the charge, and in so doing takes occasion to mention the resurrection of the dead.
- XXVI.** Paul discourses before Felix concerning the faith in Christ.
- XXVII.** Festus succeeds Felix.
2. The Jews accuse Paul before Festus; and he appeals to Caesar.
- XXVIII.** Festus makes known Paul's cause to Agrippa; who expresses a wish to hear him.
- XXIX.** Paul pleads his cause before Agrippa; and in so doing he gives an account of

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his former enmity against Jesus (*Rom. ix. 3.*) and of his conversion, (*Rom. xi. 13.*) and proclaims the death and resurrection of the Anointed.

XXX. Paul is sent, together with other prisoners, to Rome; and some friends accompany him. On the voyage they are wrecked on a certain island.

2. There Paul is preserved from being hurt by a viper; and he performs many miraculous cures among the islanders.

3. Paul, the other prisoners, and his friends, arrive at Puteoli, where he and his companions

are received by certain brethren. The brethren of Rome, having had tidings concerning him, send to greet him.

XXXI. Paul, his friends, and his fellow-prisoners arrive at Rome: he is permitted to take a lodging for himself.

2. He sends for the principal persons of the Jews, and explains to them the doctrine of the Lord Jesus. *Rom. xi. 14.*

3. He continues a prisoner in his own lodging for two years, and is suffered to receive visitors and to preach the gospel to them.

This narrative is thought to have been written in the year 65; and the Evangelist Luke, as has already been said, is believed to have been its author.

THE ACTS OF THE APOSTLES.

FIRST CHAPTER.

1. The first narrative, O Theophilus, I drew up concerning all things which Jesus began to do and to teach, until the day in which he was taken up, after that through Holy Spirit he had given commandment to the Apostles whom he had chosen; to whom also he showed himself alive, after his Passion, by many tokens, being seen by them during forty days, and speaking of the things pertaining to the kingdom of God. And being assembled with them, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which ye have heard from me: for John indeed baptized in water, but ye shall be baptized in Holy Spirit not many days hence. (1. 1-5.)

2. They therefore having come together asked him, saying, Lord, wilt thou at this time restore the kingdom to Israel? But he said to them, It is not for you to

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know the times or the seasons which the Father hath put under his own authority: but ye shall receive power, when the Holy Spirit hath come upon you; and ye shall be witnesses for me both in Jerusalem, and in all Judea and Samaria: and unto the most distant part of the earth. And having spoken these things, whilst they were looking on him he was taken up, and a cloud received him out of their sight. And as they were attentively looking towards heaven, whilst he was going up, Behold, two men in white raiment stood beside them, who said, Men of Galilee, why stand ye looking up towards heaven? This Jesus who hath been taken up from you into heaven, shall so come as ye have seen him go into heaven. (1. 6-11.)

3. Then they returned to Jerusalem from the mount called the mount of Olives, which is near to Jerusalem, being a sabbath day's journey from it. And when they had come in, they went up to the upper story where dwelt Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the brother of James. These all with one mind continued steadfast in prayer and supplication, with their wives and Mary the mother of Jesus, and with his brethren. (1. 12-14.)

II. And in those days Peter, having stood up in the midst of the disciples, said, (The company of persons gathered together was about a hundred and twenty) Brethren, this scripture must needs have been fulfilled which the Holy Spirit spake before, through the mouth of David, concerning Judas, who became the guide of those who took Jesus; because he was numbered with us, and obtained a portion of this ministry. This man indeed purchased a field with the wages of iniquity; and falling on his face he burst asunder in the midst, and all his bowels gushed out. And it was known to all the inhabitants of Jerusalem, so that that field is called in their proper dialect, Akeldama; that is, a field of blood. For it is written in the Book of Psalms; Let his habitation be desolate, and let no one dwell in it:

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and his bishopric let another take. It is necessary therefore, that of those men who have kept company with us, during all the time in which the Lord Jesus came in, and went out, amongst us, beginning from the baptism of John until the day in which he was taken up from us, one should be made together with us a witness of his resurrection. (1. 15-22.)

2. And they appointed two ; Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, Thou Lord, who knowest the hearts of all men, show which of these two thou hast chosen, to take a part of this ministry and apostleship, from which Judas went aside to go to his own place. And they gave forth their lots, and the lot fell on Matthias ; he was numbered therefore with the eleven Apostles. (1. 23-26.)

SECOND CHAPTER.

I. And when the day of Pentecost was fully come, they were all with one mind in one place. And suddenly a sound as of a rushing mighty wind came from heaven, and filled all the house where they were sitting : tongues also as of fire were seen distributed amongst them ; and it sat upon each of them : and they were all filled with Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Now in Jerusalem were dwelling Jews, devout men, from every nation under heaven. When therefore the rumour of this was gone abroad, the multitude came together and were confounded, because each one heard in his own language those who were speaking. And they were all amazed ; and they marvelled, saying one to another, Behold, are not all these who speak Galileans ? And how hear we every man in his own language in which we were born ? Parthians, and Medes, and Elamites, and those who inhabit Mesopotamia, Judea* also and Cappadocia, Pontus and Asia, Phrygia also and Pam-

* *Judea*. Some think that this word has been erroneously inserted instead of *Lydia*, the name of a country in Asia Minor.

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philia, Egypt, and the parts of Lybia about Cyrene, and the Romans, both Jews and proselytes, who are sojourning here, Cretes and Arabians, we hear them speaking with our tongues the glorious things of God. So all were amazed and were greatly perplexed, saying one to another, What can this be? Others however scoffing said, They are full of sweet wine. (2. 1-13.)

2. Then Peter standing up with the eleven, lifted up his voice and said to them, Men of Judea, and all who dwell in Jerusalem, be this known to you, and hearken to my words : for these are not drunken as ye suppose ; since it is the third hour of the day. But this is what was spoken through the prophet Joel : And it shall be in the last days, saith God, that I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy ; your young men also shall see visions, and your old men shall dream dreams. Yea, both upon my servants, and upon my handmaids, will I pour out of my Spirit in those days, and they shall prophesy. I will also show prodigies in the heaven above and signs on the earth beneath ; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord cometh. And it shall be, that every one who shall call on the name of the Lord shall be saved. Men of Israel, hearken to my words. Jesus the Nazarene, a man from God plainly shown to you by miracles and prodigies and signs, which God wrought through him in the midst of you, as ye yourselves also know ; him, delivered up in the determined purpose and foreknowledge of God, have ye taken, and by the hands of those without law have fastened to a cross and killed ; whom God hath raised up, having loosed the travail of death, because it was not possible that he should be holden by it. For David spake concerning him ; I saw the Lord always before me, because he is on my right hand, that I should not be moved : on this account my heart rejoiced, and my tongue resounded with gladness ; moreover my very flesh also shall rest in hope : because thou wilt not

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leave my soul in Hades, neither wilt thou give up thine Holy One to see corruption. Thou hast made known to me the ways of life : thou wilt fill me with joy by thy presence. Brethren, suffer me to say plainly to you concerning the Patriarch David, that he is both dead and buried, and his tomb is with us to this day. He therefore being a prophet, and knowing that God had promised him with an oath, that of the fruit of his loins according to the flesh he would raise up the Anointed to sit on his throne ; he, having foreseen this, spake concerning the resurrection of the Anointed, That his soul was not left in Hades, neither did his flesh see corruption. This Jesus hath God raised up ; of which we all are witnesses. He therefore having been exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, hath poured forth this which ye now see and hear. For David hath not ascended into the heavens : but he said himself, The Lord said to my Lord ; Sit on my right hand, until I make thine enemies thy footstool. Therefore let all the house of Israel know assuredly, that this same Jesus whom ye crucified, hath God constituted Lord and Anointed. (2. 14-36.)

3. Now when they heard this they were pierced in the heart, and said to Peter and the other Apostles, Brethren, what shall we do ? Then Peter said to them, Repent, and be baptized every one of you in the name of the Lord Jesus, for remission of sins ; and ye shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God shall call. And with many other words did he earnestly charge and exhort them, saying, Be saved from this perverse generation. Then those who received his word gladly were baptized ; and on that day were added to them about three thousand souls : And they attended constantly to the Apostles' teaching, and the common ministration, and the breaking of bread, and the prayers. Moreover fear came upon every soul ; and many prodigies and signs

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were wrought by the Apostles. Also all who believed were together, and had all things common: and they sold their possessions and goods, and parted them to all men, as every one had need. And attending daily with one mind in the temple, and breaking bread in each house, they took their meals with joy and singleness of heart, praising God, and having favour with all the people. And the Lord added those to be saved* daily to the Church. (2. 37-47.)

II. Now Peter and John went up together into the temple at the hour of prayer, the ninth hour. And a certain man, who had been lame from his mother's womb, was brought there; whom they placed daily at the gate of the temple called Beautiful, to ask alms from those who entered into the temple. He seeing Peter and John about to enter into the temple, asked alms. But Peter fixing his eyes on him, together with John, said, Look on us: and he gave attention to them, expecting to receive something from them. Then Peter said, Silver and gold I possess not; but what I have that I give to thee: in the name of Jesus Christ the Nazarene rise and walk. And having taken him by the right hand, he lifted him up: then immediately his feet and ankle bones were strengthened, and having leaped up, he stood and walked; and he entered with them into the temple walking and leaping, and praising God. And all the people saw him walking, and praising God: and they knew him, that it was he who had sat for alms at the beautiful gate of the temple; and they were filled with awe and amazement at what had happened to him. (3. 1-10.)

2. But as the lame man who had been healed kept hold of Peter and John, all the people greatly astonished ran together to them at the porch called Solomon's. Peter then having observed it, took occasion to say to the people, Men of Israel, why marvel ye at this man?

* *Those to be saved.* The modification of the verb in the original is the present participle passive, which might perhaps be more nearly rendered by the obsolete form *a being saved*.

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Or why fix ye your eyes on us, as if by our own power or godliness we had made him walk? The God of Abraham and Isaac and Jacob, the God of our fathers, hath glorified his son Jesus, whom ye delivered up, and refused in the presence of Pilate when he had given judgment to release him. Ye refused, I say, the holy and just one, and ye asked that a murderer should be granted to you: but the Beginner of life ye killed; whom God hath raised from the dead, of which we are witnesses. And by means of the faith of his name, hath his name strengthened this man whom ye see and know: yea, the faith, which is by him, hath given to him this perfect soundness in the presence of you all. And now, Brethren, I know that by reason of ignorance ye did it, as did also your rulers: but God hath thus fulfilled those things which he declared beforehand, by the mouth of all the prophets, the Anointed should suffer. Repent ye therefore, and be converted, that your sins may be blotted out; to the end that a season of refreshing may come from the presence of the Lord, and he may send Jesus Christ who was preordained for you; whom heaven indeed must receive until the times of restitution of all things, of which God hath spoken through the mouth of all his holy prophets since this aion was. For Moses truly said to the Fathers; A prophet shall the Lord your God raise up for you, from among your brethren, like unto me; to him shall ye give heed, according to all things whatsoever he shall speak to you. And it shall be, that every soul who shall not give heed to that prophet, shall be cut off from the people. Yea, and all the prophets, from Samuel and those after him, as many as have spoken have also foretold these days. Ye are children of the prophets, and of the covenant which God established with our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed. To you first God, having raised up his Son Jesus, hath sent him to bless

^a Before was preached to you.

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you; every one of you who turneth away from his wickedness. (2. 11-26.)

3. But as they were speaking to the people, the priests and the Governor of the temple* and the Sadducees came upon them, being grieved that they were teaching the people, and proclaiming in Jesus the resurrection from the dead. And they seized them, and put them in custody till the morrow; for it was already evening. Many however of those who had heard the word believed; and the number of the men had become about five thousand. (4. 1-4.)

III. Then on the morrow it came to pass that their Rulers and Elders and Scribes were gathered together at Jerusalem; and also Annas the High Priest and Caiaphas and John and Alexander, and as many as were of the lineage of Chief Priests. And having set them in the midst, they asked them, By what power, or by what name, have ye done this? Then Peter filled with Holy Spirit, said to them, Rulers of the people, and Elders of Israel, since we this day are questioned concerning the good work done for the infirm man, by what he was healed; be it known to you all and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead; by this name doth this man stand whole before you. This is the stone set at nought by you builders, which is become the head of the corner. And there is not salvation in any other; for there is no other name under heaven, which hath been given amongst men, by which we must be saved. They then observing the freedom of speech of Peter and John, and perceiving that they were unlettered and plain men, were astonished; and they knew them again, that they had been with Jesus. And seeing the man who had been healed standing with them, they had nothing to say against it. Then having commanded them to go out of the council

* *The Governor of the temple.* The person who had the command of the whole Jewish guard of the temple.

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room, they conferred amongst themselves, saying, What shall we do to these men? For that indeed a notable miracle hath been performed by them, is manifest to all who dwell in Jerusalem, and we cannot deny it. But in order that it be spread no further among the people, we must command them with threats not to speak any more in this name to any man. And having called them, they commanded them, not to speak at all, or teach, in the name of Jesus. But Peter and John answered and said to them, Whether it is right before God, to hearken to you rather than to God, determine ye: for we cannot but speak the things which we have seen and heard. So they, having again threatened them, dismissed them, not having found how they might punish them, by reason of the people; because all glorified God on account of what had been done: for the man was more than forty years old on whom this miracle of healing had been wrought. (4: 5-22.)

2. They then having been dismissed went to their associates, and related the things which the Chief Priests and Elders had said to them. And when they had heard it, with one accord they lifted up their voice to God, and said, Master, thou art God who madest the heaven and the earth and the sea, and all things in them; who saidst by the mouth of thy servant David, Why have the nations raged, and the peoples meditated vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Anointed. For of a truth against thine Holy Son Jesus, whom thou anointedst, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, to do whatever thy hand and thy counsel had before determined to be done. And now Lord, look upon their threats; and grant to thy servants, to speak thy word with all freedom, by stretching forth thy hand to heal, that both signs and wonders may be wrought through the name of thy Holy Son Jesus. And when they had prayed, the place in which they were assembled was shaken; and they were

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all filled with Holy Spirit, and spake the word of God with freedom. (4. 23-31.)

IV. And the whole company of those who believed were of one heart and one mind; so that no one said that ought of the things which belonged to him was his own, but they had all things common. And with great power did the Apostles give the testimony of the resurrection of the Lord Jesus; and great grace was upon them all: for no one amongst them was in want, since as many as were possessors of lands, or houses, sold them, and brought the prices of the things sold and laid them at the Apostles' feet; and distribution was made to every man according as he had need. Joses also, surnamed by the Apostles Barnabas, (which is interpreted, son of exhortation) a Levite of the country of Cyprus, having a field, sold it, and brought the price and laid it at the Apostles' feet. (4. 32-37.)

V. Now a certain man named Ananias, with Sapphira his wife, sold a possession; and he deducted from the price, his wife also being conscious of it, and having brought a certain part he laid it at the Apostles' feet. Then Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to deduct from the price of the land? Whilst it remained, did it not remain thine? And when it was sold, was it not in thine own power? Whence is it that thou hast purposed this deed in thy heart? Thou hast not lied to men, but to God. Ananias then, on hearing these words, fell down and expired. And great fear came upon all who heard these things. Then the young men arose and wound him up; and having carried him out, they buried him. Now it happened, about the space of three hours after, that his wife, not knowing what had been done, came in. Then Peter said to her, Tell me, whether ye sold the land for so much. And she said, Yes, for so much. Then said Peter to her, How is it that ye have agreed to make trial of the Spirit of the Lord? Behold, the feet of those who buried thy husband are at the door, and shall carry thee out. Then fell she instantly at his feet and ex-

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pired : and the young men having come in found her dead ; and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all who heard these things. (5. 1-11.)

2. Moreover many signs and wonders were wrought by the hands of the Apostles amongst the people ; (And they were all with one mind in Solomon's Porch ; but of the rest no one dared to join himself to them : nevertheless the people extolled them. The more also were believers in the Lord added to them, multitudes both of men and women) so that they brought out the sick into the streets, and placed them upon beds and couches, that as Peter passed by at least his shadow might fall upon some one of them. The population also of the neighbouring towns came together at Jerusalem, bringing sick persons, and those who were vexed by unclean spirits ; who were all healed. (5. 12-16.)

VI. Then the High Priest and all who were with him, which is the sect of the Sadducees, rose up filled with indignation ; and they laid hands on the Apostles, and put them in the common prison. But in the night an angel of the Lord opened the doors of the prison, and having led them out he said, Go, station yourselves in the temple, and speak to the people all the words of this life. And when they had heard him, they entered early into the temple and taught. (5. 17-21.)

2. Then the High Priest having come, and those who were with him, they convoked the Sanhedrim, even the whole assembly of elders of the children of Israel ; and they sent to the prison to have them brought. But when the officers came they found them not in the prison : and having returned they reported saying, The prison indeed we found shut with all security, and the guards standing^b before the doors ; but when we had opened them, we found no one within. When therefore the High Priest and the Governor of the temple and the Chief Priests heard these words, they were much perplexed about them, as to what this might become. Then

^b Standing without.

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a certain man came and brought them word, saying. Behold, the men whom ye put in the prison, are standing in the temple and teaching the people. Then the Governor went with the officers, and brought them; not with violence, for they feared the people, lest they should be stoned. And when they had brought them, they set them before the Sanhedrim: and the High Priest interrogated them, saying, Have we not expressly commanded you not to teach in this name? Yet, Behold, ye have filled Jerusalem with your doctrine, and design to bring this man's blood upon us. Peter then and the Apostles answered and said, God ought to be obeyed rather than men. The God of our fathers hath raised up Jesus, whom ye killed by hanging him on a tree. Him hath God by his right hand exalted to be Chief Leader and Saviour, to give to Israel repentance and remission of sins: and we are his witnesses of these things; as also the Holy Spirit which God hath given to those who obey him. But when they heard this they were cut to the heart; and they took counsel to put them to death. (5. 21-33.)

3. Then a certain pharisee named Gamaliel, a teacher of the Law esteemed by all the people, rose up in the Sanhedrim, and commanded to take the Apostles out for a short time. And he said to them, Men of Israel, take heed to yourselves what ye are about to do to these men. For before these days rose up Theudas, professing to be somebody, to whom was joined a number of men about four hundred: he was cut off, and all as many as obeyed him were scattered and came to nothing. After him rose up Judas the Galilean, in the days of the enrolment, and he drew away much people after him: he also perished, and all as many as obeyed him were dispersed. And now I say to you, refrain from these men, and let them alone; (For if this design, or work, be of men, it will be overthrown; but if it be of God, ye cannot overthrow it) lest at any time ye be found fighting even against God. To him therefore they gave assent; and having called in

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the Apostles, they beat them and commanded them not to speak in the name of Jesus, and dismissed them. They then departed from before the Sanhedrim, rejoicing that they had been accounted worthy to suffer dishonour for his name. And daily in the temple, and from house to house, they ceased not to teach, and to publish the glad tidings, that Jesus is the Anointed. (5. 34-42.)

VII. Now in those days, when the number of the disciples was increasing, there arose a murmuring of the Hellenists* against the Hebrews, that their widows were neglected, in the daily ministration. Then the Twelve having called the whole company of disciples, said, It is not suitable that we should leave the word of God, to serve tables. Therefore Brethren, look out from amongst you seven men who have testimony for being full of Holy Spirit and wisdom, whom we will appoint for this exigency : but we will attend constantly to prayer, and to the ministry of the word. (6. 1-4.)

2. And the saying pleased the whole assembly : and they chose Stephen, a man full of faith and Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch ; whom they presented to the Apostles : and when they had prayed they laid their hands on them. And the word of God increased, and the number of the disciples in Jerusalem was greatly augmented : also a large company of the Priests were obedient to the faith. (6. 5-7.)

VIII. Then Stephen, full of faith and power, wrought great wonders and miracles among the people. And some of those of the synagogue called the synagogue of

* *The Hellenists.* The passage in Sect. XIII. in which this word is used, indicates that the Hellenists were persons who were professing, or who had professed, Judaism : those here mentioned therefore must have been persons who had been under the Law, and had become obedient to the faith of Jesus Christ. Some think that the Hellenists were foreign Jews ; Jews who had been born and educated amongst Greeks, and used their language both for the common purposes of life and in their synagogues : others think that they were Gentiles who had embraced Judaism.

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the Libertines and Cyrenians and Alexandrians, and of those of Cilicia and Asia, arose and disputed with Stephen; and they were unable to resist the wisdom and the spirit with which he spake. Then they suborned men to say, We have heard him speaking blasphemous words against Moses and God. And they stirred up the people, and the Elders and the Scribes; and having come upon him, they took him by force and brought him to the Sanhedrim. And they set up false witnesses who said, This man ceaseth not to speak blasphemous words against this holy place and the Law: for we have heard him say, This Jesus the Nazarene will destroy this place, and change the customs which Moses delivered to us. And all they who were sitting in the Sanhedrim fixing their eyes on him, beheld his face as the face of an angel. (6. 8-15.)

2. Then said the High Priest, Are these things indeed so? And he said, Brethren, and Fathers, hear me. The God of glory appeared to our father Abraham whilst he was in Mesopotamia, before he dwelt in Charran, and said to him, Depart out of thy country and from thy kindred, and come to a country which I will show thee. Then he departed from the country of the Chaldeans, and sojourned in Charran. Thence, after his father was dead, he caused him to remove into this land in which ye now dwell. And he gave him not any inheritance in it, not even a foot's tread; yet he promised to give it for a possession to him, and to his posterity after him, although he had no child. And God spake thus; That his posterity should sojourn in the country of another people; and that they should reduce them to slavery, and treat them ill for four hundred years. And the nation to which they shall be enslaved will I judge, said God; and after these things they shall come forth, and serve me in this place. And he gave him the covenant of circumcision: and so he begat Isaac, and circumcised him on the eighth day; Isaac also begat Jacob, and Jacob the twelve patriarchs. And the patriarchs being envious of Joseph sold him into Egypt: yet God

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was with him, and delivered him out of all his troubles, and gave him favour and wisdom in the presence of Pharaoh king of Egypt; and he appointed him governor over Egypt, and over all his house. Then there came a famine upon all the land of Egypt and Canaan, and great distress; and our fathers found no sustenance. But Jacob having heard that there was corn in Egypt, sent forth our fathers the first time: and the second time Joseph was recognised by his brethren; and Joseph's family was made known to Pharaoh. Then Joseph sent and called for his father Jacob and all his kindred, in number seventy-five souls. Jacob therefore went down into Egypt and died there, he and our fathers: and they were carried to Sychem, and laid in the burying place which Abraham bought for a sum of money from the sons of Emmor of Sychem. But as the time of the promise which God had sworn to Abraham drew near, the people increased and multiplied in Egypt, until another king arose who had not known Joseph. He dealt subtilly with our race, and mal-treated our fathers, in causing their children to be exposed so that they should not live. At which time Moses was born, and was providentially beautiful: and he was nurtured three months in his father's house. And when he was exposed the daughter of Pharaoh took him up, and reared him as her son. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in words and in deeds. But when he had completed his fortieth year, it came into his heart to visit his brethren the children of Israel: and seeing one of them wronged, he helped him; and avenged him who was oppressed, by killing the Egyptian. He supposed also that his brethren would understand, that by his hand God would give them deliverance; but they understood it not. And on the morrow he showed himself to some who were quarrelling, and urged them to peace, saying, Sirs, ye are brethren: why do ye wrong one to another? But he who was injuring his neighbour, thrust him away, saying, Who appointed thee a ruler and a judge over

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us? Intendest thou to kill me, as thou killedst the Egyptian yesterday? Then Moses fled at this saying; and he became a sojourner in the land of Midian, where he begat two sons. And when forty years had been fulfilled, an angel of the Lord appeared to him in the wilderness of Mount Sinai by a flame of fire in a bush. And when Moses saw the vision, he was astonished: but as he drew near to look at it, the voice of the Lord said to him, I am the God of thy fathers, the God of Abraham and the God of Isaac and the God of Jacob. Then Moses trembled, and did not dare to look. And the Lord said to him, Put off thy shoes; for the place in which thou standest is holy ground. I have well noted the ill treatment of my people in Egypt, and have heard their groans, and have come down to deliver them: now therefore come, I will send thee to Egypt. This Moses whom they refused saying, Who appointed thee a ruler and judge? him did God send for a ruler and deliverer, by the hand of the angel who appeared to him in the bush. This man led them forth; and he wrought signs and wonders in the land of Egypt, and in the red sea, and in the wilderness during forty years. This is that Moses who said to the children of Israel, A prophet will the Lord your God raise up to you from amongst your brethren, like unto me; to him shall ye give heed. This is he who was in the church in the wilderness, with the angel who spake to him in Mount Sinai, and with our fathers: who received the living law to give it to us: whom our fathers were unwilling to obey, but thrust him from them, and in their hearts turned back to Egypt, saying to Aaron, Make us gods who shall go before us; for this Moses who brought us out of the land of Egypt, we know not what is become of him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. Then God turned away, and gave them up to worship the host of heaven; as it is written in the book of the prophets; Have ye offered to me slain victims and sacrifices during forty years in the wilderness, O house of Israel? Yea,

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ye took up the tabernacle of Moloch, and the star of your God Remphan, images which ye made that ye might worship them: therefore will I cause you to remove beyond Babylon. The tabernacle of witness was in the midst of our fathers in the wilderness; as, when speaking to Moses, he had commanded him to make it according to the pattern which he had seen: which also our fathers together with Joshua, having received it by succession, brought into the possession of the Gentiles, whom God drove out from the presence of our fathers till the days of David; who found favour before God, and asked to provide a habitation for the God of Jacob. Solomon however built him a house. But the Most High dwelleth not in temples made by hands; as saith the prophet; Heaven is my throne, the earth also is my footstool: what sort of house will ye build for me, saith the Lord? Or what shall be the place of my rest? Hath not my hand made all these things?—Ye stiffnecked and uncircumcised in heart and ears, ye always resist the Holy Spirit: as did your fathers, so also do ye. Which of the prophets have not your fathers persecuted? Yea, they slew those who spake beforehand concerning the coming of that Just One, of whom ye but lately have been the betrayers and murderers: ye who have received the Law through ordinances of Angels, and have not kept it. (7. 1-53.)

3. They then in hearing these things were cut to the heart, and gnashed their teeth against him. But he being full of Holy Spirit, looked steadfastly towards heaven, and saw the glory of God and Jesus standing at the right hand of God. And he said, Behold, I see the heavens open, and the Son of Man standing on the right hand of God. Then they crying out with a loud voice stopped their ears, and ran furiously upon him with one accord; and having cast him out of the city, they stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. So they stoned Stephen calling on the Lord and saying, Lord Jesus, receive my spirit. Then he, having knelt down, cried with a

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loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep. And Saul consented to his murder. (7. 54-60. 8. 1.)

IX. At that time arose a violent persecution against the church in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the Apostles. Certain devout men however carried Stephen to burial, and made great lamentation over him. But Saul made havock of the church; entering into the houses, and dragging away both men and women, he delivered them up to prison. (8. 1-3.)

2. Then those who were dispersed went about publishing the glad tidings of the word. And Philip having come down to a city of Samaria, proclaimed to them the Anointed. And the people gave heed with one accord to the things which were spoken by Philip, as they heard him and saw the miracles which he wrought: for out of many who had unclean spirits, the spirits came forth uttering loud cries; and many paralytic and lame persons were healed: so that there was great joy in that city. But a certain man, named Simon, had before been employing magical arts in the city, and exciting the wonder of the Samaritan people, professing to be some great one; to whom all, from the least to the greatest, had given heed saying, This man is the great power of God: and they had given heed to him, because for a long time he had excited their wonder by his magic art. But when they believed Philip publishing to them the gospel of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And even Simon himself believed; and having been baptized he attended constantly on Philip, and was full of wonder on seeing the great miracles and signs wrought by him. (8. 4-13.)

3. But when the Apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent to them Peter and John; who having come down prayed for them, that they might receive Holy Spirit: for as yet it had fallen upon none of them; but

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they were only baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received Holy Spirit. But when Simon saw that the Holy Spirit had been given through the imposition of the Apostles' hands, he offered them money, saying, Give to me also this power, that on whomsoever I may lay my hands, he may receive Holy Spirit. Then Peter said to him, Thy money perish with thee; because thou hast thought to purchase with money the gift of God. Thou hast neither part, nor lot, in this matter; for thy heart is not right before God. Repent therefore of this thy wickedness, and pray to God; if indeed this device of thy heart shall be forgiven thee: for I perceive that thou art in the gall of bitterness and bond of iniquity. Simon then answering said, Pray ye to the Lord for me, in order that none of those things which ye have said may come upon me. When therefore they had given their testimony and spoken the word of the Lord, they returned towards Jerusalem; and they preached the gospel in many villages of the Samaritans. (8. 14-25.)

X. Then an angel of the Lord spake to Philip, saying, Rise, and go towards the South, to the road which leads down from Jerusalem to Gaza, which is desert. He rose therefore and went: and Behold, a man of Ethiopia, a eunuch who was of great authority under Candace queen of the Ethiopians and over all her treasure, who had come to Jerusalem to worship, was returning; and as he sat in his chariot he read the prophet Isaiah. Then the Spirit said to Philip, Go, and keep company with this chariot. Philip then having run to it, heard him reading the prophet Isaiah: and he said, Understandest thou indeed the things which thou art reading? And he said, How should I be able, unless some one would guide me? And he asked Philip to come up and sit with him. Now the passage of scripture which he was reading was this: He was led as a sheep to the slaughter; and as a lamb dumb before him who is shearing it, so he opened not his mouth. In his humiliation his judgment was taken away. But

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who shall declare his generation? Because his life is taken away from the earth. Then the eunuch addressing Philip, said, Of whom, I pray thee, speaketh the prophet this? of himself, or of some other? Then Philip opened his mouth, and beginning at that scripture, gave him the glad tidings of Jesus. And as they continued journeying, they came to some water: and the eunuch said, Here is water; what hindereth me from being baptized? Philip said, If thou believest with all thy heart, thou mayest. He answered and said, I believe Jesus Christ to be the Son of God. And he commanded the chariot to stop: and they both went down, Philip and the eunuch, into the water; and he baptized him. And when they had come up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he continued his journey rejoicing. But Philip was found at Azotus; and passing through he preached the gospel in all the cities until he came to Cesarea. (8. 26-40.)

XI. But Saul still breathing forth threatenings and slaughter against the disciples of the Lord, went to the High Priest, and asked him for letters to the synagogues at Damascus, in order that if he should find any who were of this way, whether men or women, he might bring them bound to Jerusalem. As he journeyed therefore it came to pass that he drew near to Damascus; and suddenly a light from heaven shone like lightning round about him: and having fallen to the earth, he heard a voice saying to him, Saul, Saul, why persecutest thou me? Then he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the goad. And he trembling and astonished said, Lord, what wilt thou that I should do? And the Lord said to him, Rise and enter into the city, and it shall be told thee what thou oughtest to do. But the men who journeyed with him had stood speechless, hearing a voice indeed, but seeing no one. (9. 1-7.)

2. Then Saul rose from the earth; but although his

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eyes were open he saw no one : they therefore leading him by the hand brought him into Damascus. And he was three days without sight ; and he did neither eat nor drink. Now there was in Damascus a certain disciple named Ananias : and the Lord said to him in a vision, Ananias ! And he said, Here am I, Lord. Then the Lord said to him, Rise, go into the street called Straight, and inquire at the house of Judas for a man of Tarsus, named Saul : for Lo, he is praying ; and hath seen in a vision a man, named Ananias, coming in and putting his hand upon him, in order that he might recover sight. Then Ananias answered, Lord, I have heard from many concerning this man, how many evil things he hath done to thy saints in Jerusalem : and here he hath authority from the Chief Priests to bind all who call on thy name. But the Lord said to him, Go ; because he is a vessel which I have chosen, to bear my name before nations and kings and the children of Israel : for I will shew him, how many things it behoveth him to suffer for my name. Then Ananias went and entered into the house ; and laying his hands on him he said, Brother Saul, the Lord hath sent me, (Jesus who appeared to thee in the way as thou camest) in order that thou mayest recover sight and be filled with Holy Spirit. And immediately there fell from his eyes as it were scales, and instantly he recovered sight : he arose therefore and was baptized ; and when he had taken food he was strengthened. (9. 8-19.)

XII. Then was Saul with the disciples in Damascus certain days : and immediately in the synagogues he proclaimed Jesus,^e that he is the Son of God. But all who heard him were astonished, and said, Is not this he, who in Jerusalem brought to ruin those who called on this name, and came hither for this purpose, that he might lead them bound to the Chief Priests ? Yet Saul increased the more in power ; and he confounded the Jews who dwelt in Damascus, proving that this is the Anointed. But after many days had passed, the Jews

^e The Anointed.

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consulted together to kill him : (Their stratagem however was known by Saul) and they watched the gates day and night, that they might kill him. Then the disciples took him by night and let him down over the wall in a basket. (9. 19-25.)

XIII. And when Saul had arrived at Jerusalem he attempted to join himself to the disciples ; yet they all were afraid of him, not believing that he was a disciple. Then Barnabas took him and brought him to the Apostles ; and he narrated to them how he had seen the Lord on his journey, and that he had spoken to him ; and how he had spoken openly in Damascus in the name of Jesus. And he continued to go in and out with them at Jerusalem, and to speak openly in the name of the Lord Jesus. He spake also and argued with the Hellenists ; but they undertook to kill him : and the brethren being informed of it, brought him down to Cesarea, and sent him thence to Tarsus. Then indeed the churches throughout all Judea, and Galilee, and Samaria, had peace and were edified ; and walking in the fear of the Lord, and in the consolation of the Holy Spirit, they were increased. (9. 26-31.)

XIV. It came to pass then that Peter, as he was going from place to place, came down also to the Saints who dwelt at Lydda. And he found there a certain man named Eneas, who had kept his bed for eight years, and was paralytic. And Peter said to him, Eneas, Jesus the Anointed healeth thee : rise, and make thy bed. And he rose instantly. So all the inhabitants of Lydda and Saron saw him, and they turned to the Lord. (9. 32-35.)

XV. In Joppa also was a certain disciple named Tabitha, who by interpretation was called Dorcas : she was full of good works and alms deeds which she did. But it came to pass in those days, that she sickened and died ; and when they had washed her, they laid her in an upper chamber. Then as Lydda was near to Joppa, the disciples when they heard that Peter was there, sent two men to him, to request him not to delay to come to

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them. Then Peter rose up, and went with them : and when he had arrived they led him up to the upper chamber ; and all the widows stood round him weeping, and showing the tunics and garments which Dorcas had made while she was with them. But Peter having sent them all out, kneeled down and prayed : and turning himself to the body, he said, Tabitha arise. And she opened her eyes ; and when she saw Peter she sat up. So he gave her his hand, and lifted her up ; and having called the saints and widows, he presented her alive. And this matter was made known throughout all Joppa ; and many believed on the Lord. And it came to pass that he remained in Joppa many days with a certain Simon a tanner. (9. 36-43.)

XVI. Now in Cesarea was a certain man named Cornelius, a centurion of the cohort called Italian, a devout man and one who feared God with all his household, who also gave much alms to the people, and prayed to God continually. About the ninth hour of the day he saw distinctly, in a vision, an angel of God come in to where he was, and say to him, Cornelius. He then with his eyes fixed upon him, and much alarmed, said, What is it, Lord ? And he said to him, Thy prayers and thine alms have gone up for a memorial before God : and now send men to Joppa, and call for Simon who is surnamed Peter : he is lodged with a certain Simon, a tanner, whose house is near the sea : he shall tell thee what it behoveth thee to do. When therefore the angel who had spoken to Cornelius had departed, he called two of his domestics, and a devout soldier of those who were constantly with him ; and having recounted the whole to them, he sent them to Joppa. (10. 1-8.)

2. Then on the morrow as they journeyed and drew nigh to the city, Peter went up on the roof to pray, about the sixth hour. And he became very hungry and wished for food : but as they were making ready, a trance fell upon him ; and he saw the heaven opened, and a certain vessel, like a great sheet tied by the four

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corners, descending to him, and let down to the earth ; in which were all kinds of quadrupeds of the earth and wild beasts and creeping things and fowls of the air. And a voice said to him, Rise, Peter ; kill and eat. But Peter said, By no means, Lord : for I have never eaten any thing polluted or unclean. And a voice again said to him, The things which God hath cleansed, call not thou polluted. This also was done three times ; and the vessel was taken up again into heaven. As then Peter was perplexed in himself as to what the vision which he had seen might mean, Behold, the men who had been sent by Cornelius, having inquired for the house of Simon, presented themselves at the gate ; and calling out they asked if Simon surnamed Peter was lodging there. Then as Peter was pondering upon the vision, The Spirit said to him, Lo, three men seek thee : rise therefore, go down and go with them, making no distinctions ; for I have sent them. Peter therefore having gone down to the men who had been sent to him by Cornelius, said, Behold, I am he whom ye seek : what is the reason for which ye are come ? Then they said to him, The centurion Cornelius, a righteous man and one who fears God, and who has the good report of all the nation of the Jews, has been instructed by a holy angel to send for thee to his house, and to hear words from thee. He then invited them in and lodged them. (10. 9-23.)

3. On the morrow therefore Peter went away with them, and some of the brethren of Joppa accompanied him ; and the next day they entered into Cesarea. Cornelius also was expecting him, and had called together his relatives and his intimate friends. Then as Peter was coming in Cornelius met him, and falling down at his feet did him homage. But Peter lifted him up, saying, Rise ; I also am a man. And conversing with him he went in, and found many persons assembled : and he said to them, Ye know that it is an abomination to a Jewish man to keep company with one of another nation, or to go to him ; yet God hath showed me, that I

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am to call no man polluted or unclean. For this reason also I came without gainsaying as soon as I was sent for ; I ask therefore, on what account ye have sent for me. Then Cornelius said, Four days ago I was fasting till this hour : and at the ninth hour as I was praying in my house, Lo, a man in bright raiment stood before me, and said, Cornelius, thy prayer hath been heard, and thine alms have been had in remembrance before God. Send therefore to Joppa, and call for Simon who is surnamed Peter : he is lodging in the house of Simon the tanner near the sea : and when he is come he will speak to thee. Immediately therefore I sent to thee ; and thou hast well done in coming. Now therefore we are all here before God, to hear all things which have been commanded thee by God. (10. 22-33.)

4. Peter then opened his mouth, and said, Of a truth I perceive that God is no respecter of persons ; but in every nation he who feareth him, and worketh righteousness, is acceptable to him. The word which he sent to the children of Israel, proclaiming the glad tidings of peace through Jesus Christ, (This is the Lord of all) ye know ; a word which has gone throughout all Judea, beginning from Galilee, after the baptism which John preached : how God anointed Jesus of Nazareth with Holy Spirit and with power ; who went about doing good and healing all who were oppressed by the Devil, because God was with him. And we are witnesses of all the things which he did both in the country of the Jews and in Jerusalem ; whom they killed by hanging him on a tree. Him did God raise up on the third day ; and he granted that he should be manifested, not to all the people, but to witnesses chosen beforehand by God ; even us who ate and drank with him after he rose from the dead. And he commanded us to proclaim to the people and to testify, that he it is who is appointed by God judge of living and dead. To him all the Prophets bear the testimony, that every one who believeth on him shall receive remission of sins through his name. Whilst Peter was speaking these things, the

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Holy Spirit fell upon all those who were hearing the word. And the believers of the Circumcision, who had accompanied Peter, were astonished, that upon the Gentiles also had been poured out the gift of the Holy Spirit; for they heard them speaking by tongues and magnifying God. Then said Peter, Can any one forbid water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded that they should be baptized in the name of the Lord. Then they requested him to remain certain days. (10. 34-48.)

XVII. Then the Apostles and the brethren who were in Judea heard that the Gentiles also had received the word of God. And when Peter had come up to Jerusalem, those who were of the Circumcision contended with him, saying, Thou hast visited uncircumcised men and hast eaten with them. Peter then took up the matter from the beginning and explained it to them in order, saying, I was in the city of Joppa at prayer; and in a trance I saw a vision, a certain vessel descending like a great sheet let down from heaven by the four corners, and it came unto me. And when I had attentively observed it, I saw quadrupeds of the earth and wild beasts and creeping things and fowls of the air. Then heard I a voice saying to me, Rise, Peter, kill and eat. But I said, By no means, Lord; for any thing polluted, or unclean, hath at no time entered into my mouth. Then again a voice from heaven answered me, The things which God hath cleansed, call not thou polluted. This also was done three times; and all was drawn up again into heaven. And Lo, at that moment three men, who had been sent from Cesarea to me, presented themselves at the house in which I was. The Spirit then commanded me to go with them, making no distinctions. Moreover these six brethren also went with me, and we entered into the man's house: and he recounted to us how he had seen in his house an angel who stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter, who shall speak

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to thee words by which thou shalt be saved, thou and all thy household. But after I had begun to speak, the Holy Spirit fell upon them, even as upon us at the beginning. Then I remembered the word of the Lord, how he said; John indeed baptized in water, but ye shall be baptized in Holy Spirit. Since therefore God gave the free gift to them, equally with us who had believed on the Lord Jesus Christ, was I then some one able to restrain God? And when they had heard these things they acquiesced, and glorified God, saying, Then indeed hath God granted to the Gentiles also repentance unto life. (11. 1-18.)

XVIII. Those then who had been dispersed by the persecution which arose on account of Stephen, went as far as Phenice and Cyprus and Antioch, speaking the word to none but to Jews only. Some of them however were men of Cyprus and Cyrene, who when they had come to Antioch, spoke to the Grecians,^d and declared to them the gospel of the Lord Jesus: and the hand of the Lord was with them; and a great number believed and turned to the Lord. (11. 19-21.)

2. Then a report concerning them reached the ears of the church in Jerusalem; and they sent forth Barnabas to go as far as Antioch: who when he had come and seen the grace of God, rejoiced, and exhorted all to cleave with purpose of heart to the Lord; for he was a benevolent man, and full of Holy Spirit and of faith. And a great company was added to the Lord. Barnabas then departed for Tarsus to seek Saul; and having found him he brought him to Antioch. And it was so that for a whole year they assembled with the church, and taught much people: as also that the disciples were called Christians first at Antioch. Now in those days prophets came down from Jerusalem to Antioch: and one of them named Agabus stood up, and declared through the Spirit, that there would be great dearth throughout all the world; which also happened in the reign of Claudius Cesar. Then every one of the

^d The Hellenists.

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disciples determined, each as he was able, to send relief for the brethren who dwelt in Jerusalem; which also they did, forwarding it to the Presbyters* by the hands of Barnabas and Saul. (11. 22-30.)

XIX. Now at that time Herod the king stretched forth his hands to maltreat certain of the church: and he killed James, the brother of John, with the sword. And when he saw that this was pleasing to the Jews, he proceeded to take Peter also: (Then were the days of unleavened bread) and when he had apprehended him, he put him in prison, and delivered him to four quarters of soldiers to keep him, designing to bring him after the passover before the people. Peter therefore was kept in prison, but continual prayer was made by the church to God for him. (12. 1-5.)

2. And when Herod was about to bring him out, on that night was Peter sleeping between two soldiers, bound with two chains; and the guards before the door kept the prison. And Behold, an angel of the Lord

* *The Presbyters.* As the word here rendered by *Presbyter* is the same which, when applied to affairs of the Jewish Church, has hitherto been rendered by *Elder*, so we may conclude that the office in the christian church which it designated, was similar, at least in some respects, to that office in the Jewish Church of which it was also the name. We learn however from this history that the men who acted in these similar offices had very different views and intentions, and acted on very different lines of conduct; and therefore it may be some advantage to us in reading, at this distance of time, of their respective doings to see them distinguished by different official names. It appears that for some time after the establishment of the christian church, its affairs were administered by the Apostles; and that afterwards seven Deacons were appointed to help them in this work. At what time, or in what manner, Presbyters were first appointed, the Historian has not told us: we may conclude however that this happened when the number of the disciples had greatly increased; and that, their ecclesiastical affairs having increased in the same proportion, they then chose Presbyters, as they had before chosen Deacons, to whom the Apostles delegated the chief part of that administrative authority, which, as guides and counsellors of the Church, they would have still continued to exercise. We are informed that the Presbyters were sometimes called Bishops, sometimes Pastors; and that neither they, nor the Deacons, were limited to the office of administering ecclesiastical affairs, but that they might share with the *Prophets, Evangelists and Teachers*, the labour and the honour of making known, in public and in private, the doctrine of salvation.

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came upon him, and a light shone in the prison : then striking Peter on the side, he awoke him, saying, Rise quickly : and his chains fell off from his hands. And the angel said to him, Gird thyself, and bind thy sandals on thy feet. Then he did so. And he said to him, Cast thy garment about thee, and follow me. He went out therefore and followed him ; yet he knew not that what was done by the angel was real, but supposed that he was seeing a vision. And when they had passed the first and second guard, they came to the iron gate leading to the city, which opened to them of its own accord : and when they had gone out they passed through one street ; and immediately the angel departed from him. Then Peter, having come to himself, said, Now I know of a truth that the Lord hath sent his angel, and delivered me out of the hand of Herod and from all the expectation of the people of the Jews. And when he had considered, he went to the house of Mary, the mother of John surnamed Mark, where many were assembled and were in prayer. And when Peter had knocked at the door of the gate, a damsel named Roda came to hearken ; and having recognized Peter's voice, for joy she opened not the gate, but ran in and told, that Peter was standing before the gate. But they said to her, Thou art mad. She however affirmed that it was so. Then said they, It is his angel. But Peter continued to knock ; and when they opened the door and saw him, they were amazed. Then making a sign to them with the hand to be silent, he narrated to them, how the Lord had brought him out of the prison. And he said, Report these things to James and to the brethren. And he departed and went to another place. (12. 6-17.)

3. But when day came, there was no little disturbance amongst the soldiers, as to what had become of Peter : And Herod, having earnestly sought him and not having found him, examined the guards, and commanded them to be put to death. And he went down from Judea to Cesarea, and resided there. (12. 18, 19.)

XX. Now Herod was highly displeased with the Ty-

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rians and Sidonians: they therefore came to him with one accord, and having conciliated Blastus the king's chamberlain, sued for peace; because their country drew it's subsistence from the king's country. * Then on a set day Herod, arrayed in royal apparel and seated on his throne, made an oration to them. And the people shouted, The voice of a god, and not of a man. Then instantly an angel of the Lord smote him, because he had not given the praise to God; and becoming the prey of worms he expired. (12. 20-23.)

XXI. But the word of God grew and multiplied. Barnabas also and Saul, having fulfilled their commission, returned from Jerusalem, having taken with them John surnamed Mark. Now in the church that was at Antioch were certain prophets and teachers; viz. Barnabas, and Simeon called Niger, and Lucius the Cyrenian, and Manaen foster brother of Herod the Tetrarch, and Saul. Then as they ministered to the Lord and fasted, the Holy Spirit said to them, Separate me Barnabas and Saul for the work to which I have called them. Then having fasted and prayed, and laid their hands on them, they sent them away. (12. 24, 25. 13. 1-3.)

2. They therefore, having been sent forth by the Holy Spirit, went to Seleucia; and thence they sailed to Cyprus. And when they were at Salamis they preached the word of God in the synagogues of the Jews; and they had John for assistant. But when they had gone through the island as far as Paphos, they found a certain mage, a Jewish false prophet, whose name was Barjesus; who was with Sergius Paulus the Proconsul, an intelligent man. This man sent for Barnabas and Saul, and desired to hear the word of God. But Elymas (The mage: for this is the interpretation of his name) resisted them, endeavouring to turn away the Proconsul from the faith. Then Saul (also called Paul) filled with Holy Spirit and fixing his eyes on him, said, O full of all deceit and all mischief, thou child of the Devil, thou enemy of all

* Both Barnabas.

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righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, Behold, the hand of the Lord is upon thee; and thou shalt be blind, not seeing the sun, for a season. Then immediately a mist and darkness came upon him; and going about, he sought some to lead him by the hand. Then the Proconsul having seen what was done, believed, being struck with wonder at the teaching of the Lord. (13. 4-12.)

XXII. Paul then and his companions having sailed from Paphos, came to Perga of Pamphilia: but John left them and returned to Jerusalem. And they having quitted Perga came to Antioch of Pisidia; and entering into the synagogue on the sabbath day they sat down. Then after the reading of the Law and the Prophets, the synagogue-rulers sent to them, saying, Brethren, if ye have any word of exhortation for the people, address them. Paul therefore rose, and having beckoned with his hand he said, Men of Israel, and ye who fear God, hear me. The God of this people^s chose our fathers, and exalted the people in ~~their~~ sojourning in the land of Egypt, and with a high arm he brought them out of it. And for the space of forty years he nourished them^s in the wilderness: and when he had destroyed seven nations in the land of Canaan, he divided their land amongst^s them by lot. After these things also he gave them Judges, for about four hundred and fifty years, until the time of Samuel the Prophet. And from that time they desired a king; and God gave them Saul the son of Kish, a man of the tribe of Benjamin; during forty years. And when he had removed him, he raised up David to be their king, of whom also he gave testimony and said, I have found David, the son of Jesse, a man after my own heart, who shall perform all my will. From this man's seed hath God, according to his promise, raised up for Israel a Saviour, Jesus; John having preached, before his advent, the baptism of repentance to all the people of Israel. Then as John was fulfilling

People Israel.

^s Suffered their manners.

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his course he said, Whom suppose ye me to be? I am not he: but Behold, he is coming after me; and his shoes I am not worthy to untie. Brethren, children of the race of Abraham, and those amongst you who fear God, to you is the word of this salvation sent. For those who dwell in Jerusalem, and their rulers, not knowing him and the words of the prophets which are read every sabbath day, have fulfilled them in condemning him; and although they found no capital charge against him, they asked Pilate that he should be put to death. When therefore they had accomplished all things which are written concerning him, they took him down from the tree and laid him in a tomb. But God raised him from the dead; and he was seen many days by those who came up with him from Galilee to Jerusalem, who are his witnesses with the people. And we also publish to you the glad tidings of the promise made to our fathers, that God hath fulfilled it to us their children, in having raised up Jesus; even as it is written in the second psalm, Thou art my Son, this day have I begotten thee. That he also raised him from the dead, never more to return to corruption, he thus declared, I will give you the mercoies of David certain. Wherefore also in another he said, Thou wilt not give up thy Holy One to see corruption. For David indeed having in his own generation ministered to the design of God, fell asleep, and was gathered to his fathers, and saw corruption. But he whom God raised up saw not corruption. Be it known therefore to you Brethren, that through this man is published to you remission of sins: and that every one who believeth is by him justified from all things, from which ye could not be justified by the law of Moses. Take heed therefore lest what is spoken in the Prophets come upon you; See ye scorners, and wonder, and hide yourselves; for I perform a work in your days, a work which ye will not believe, if any one shall tell it to you. (13. 13-41.)

2. But when the Jews had gone out of the synagogue, the Gentiles entreated that these words should be spoken

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to them on the next sabbath. And the assembly having been dissolved, many of the Jews and of the devout proselytes followed Paul and Barnabas; who conversing with them persuaded them to continue in the grace of God. (13. 42, 43.)

XXIV. But on the next sabbath nearly the whole city assembled to hear the word of God. The Jews then seeing the multitudes were filled with envy, and spake against the things which were spoken by Paul, contradicting and reviling him. Paul however and Barnabas speaking with all freedom said, It was necessary that the word of God should be spoken first to you; but since ye put it from you, and condemn yourselves as not worthy of aional life, Lo, we turn to the Gentiles. For thus hath the Lord commanded us; I have placed thee for a light of the Gentiles, that thou shouldest be for salvation unto the most distant part of the earth. When therefore the Gentiles heard this they rejoiced, and glorified the word of the Lord; and as many as were disposed for aional life believed. (13. 44-48.)

2. Then was the word of the Lord published through all that country. But the Jews excited the proselyted women of distinction and the principal men of the city, and raised a persecution against Paul and Barnabas, and expelled them out of their coasts. They therefore shook off the dust of their feet to them and went to Iconium. But the disciples were filled with joy and Holy Spirit. (13. 49-52.)

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I. It came to pass then in Iconium that they entered together into the synagogue of the Jews, and spake to them so that a great company both of Jews and Grecians* believed. But the unbelieving Jews excited and irritated the minds of the Gentiles against the brethren. They therefore remained there a considerable time, and spoke with all freedom for the Lord, who gave testimony to the

* See Note. John 21. xxiii. 2.

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word of his grace, and granted that signs and wonders should be wrought by their hands. But the inhabitants of the city were divided; and part were with the Jews, and part with the Apostles: and when a violent assault was made both by Gentiles and Jews; together with their rulers, to treat them contemptuously and to stone them, they being aware of it fled to the cities of Lycaonia, Lystra and Derbe and the neighbourhood: and there they preached the gospel. (14. 1-7.)

II. And in Lystra sat a certain man impotent in his feet, being a cripple from his mother's womb, who never had walked. He heard Paul speak; who having fixed his eyes on him and perceived that he had faith to be healed, said to him with a loud voice, Stand upright on thy feet. And he leaped up and walked. But the multitude, when they saw what Paul had done, lifted up their voices saying in the dialect of Lycaonia, The gods have come down to us in the likeness of men. And they called Barnabas Jupiter, and Paul Mercury; because he took the lead in speaking. Then the priest of the Jupiter which was before their city brought bulls with garlands to the gates, and together with the people wished to offer sacrifice. But as soon as the apostles Barnabas and Paul heard of it, they rent their clothes and ran in amongst the people, crying out and saying, Sirs, Why do ye these things? We also are men subject to like infirmities with you, who bring to you glad tidings, in order to turn you from these vain things to the living God, who created the heaven and the earth and the sea, and all things in them: who in past ages suffered all nations to walk in their own ways: yet he left not himself without a witness, in that from heaven he did good, giving you^a rain and fruitful seasons, and filling your hearts with food and gladness. Yet with these words they scarce restrained the people from offering them sacrifice. (14. 8-18.)

1. 2. Certain Jews however came thither from Antioch

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and Iconium; and having persuaded the people, and stoned Paul, they drew him out of the city, supposing him to be dead. But as the disciples stood round him, he arose and entered into the city. (14. 19, 20.)

III. And on the morrow he went away with Barnabas to Derbe: and when they had preached the gospel in that city, and made many disciples, they returned to Lystra, and Iconium, and Antioch, strengthening the minds of the disciples, and exhorting them to remain steadfast in the faith, because through many afflictions must we pass into the kingdom of God. And having appointed for them Presbyters in every church, when they had prayed with fasting, they commended them to the Lord on whom they had believed. Then having passed through Pisidia, they came to Pamphylia; and having spoken the word in Perga, they went down to Attalia; and thence they sailed for Antioch, whence they had been commended to the grace of God for the work which had been accomplished. When therefore they had arrived and had assembled the church, they recounted what great things God had done by them, and that he had opened to the Gentiles the door of faith. And there they abode not a little time with the disciples. (14. 20-28.)

IV. And some who had come down from Judea taught the brethren, Unless ye be circumcised according to the usage of Moses, ye can not be saved. When therefore Paul and Barnabas had had no little contention and dispute with them, they determined that Paul and Barnabas and certain others from amongst them, should go up to the Apostles and Presbyters at Jerusalem about this question. They therefore being brought on their way by the church, passed through Phenice and Samaria, recounting the conversion of the Gentiles; and they caused great joy to all the brethren. And when they arrived at Jerusalem, they were received by the church, and the Apostles, and the Presbyters: and they related the great things which God had done by them; and that certain believers from the sect of the

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Pharisees had risen up and said; that it is necessary to circumcise them, and to command them to observe the law of Moses. (15. 1-5.)

2. The Apostles therefore and the Presbyters assembled to consider this matter. And after there had been much debate, Peter rose and said to them; Brethren, ye know that from early days God chose amongst us, that by means of my mouth the Gentiles should hear the word of the gospel and believe. God also, who knoweth the heart, bore them witness in giving to them the Holy Spirit even as to us; and he made no distinction between us and them, having purified their hearts by faith. Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers, nor we, have been able to bear? But we believe that we are to be saved through the grace of the Lord Jesus Christ, after the same manner as they. The whole assembly then was silent, and heard Barnabas and Paul recount what great signs and wonders God had wrought amongst the Gentiles through them. And when they had done speaking James addressed them saying, Brethren hear me. Simon hath declared the matter according as God first visited the Gentiles, to take from them a people for his name. And with this agree the words of the Prophets, as it is written; After these things I will return and rebuild the tabernacle of David which had fallen down; yea, its ruined walls will I rebuild, and I will set it up again; to the end that the rest of mankind may seek the Lord; even all the nations upon whom my name hath been called: the Lord saith it, he who doeth all these things. Known to God are all his works since Aion was. Wherefore my judgment is, not to disquiet those who from amongst the Gentiles are turned to God; but to write unto them to abstain from the polluted things of idols and fornication and things strangled and blood. For Moses hath from old time in every city those who preach him, being read in the synagogues every sabbath. Then it seemed good to the Apostles and the Presbyters with the whole church,

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to send men chosen from amongst themselves to Antioch with Paul and Barnabas; Judas surnamed Barsabas and Silas, who were leading men amongst the brethren. And they wrote by them these things: The Apostles and the Presbyters and the Brethren send greeting to the Brethren in Antioch and Syria and Cilicia, who are of the Gentiles. Since we heard that certain who went forth from us have disturbed you with their words, unsettling your minds, and saying that ye must be circumcised and keep the Law, to whom we gave no such charge; it seemed good to us, when we were together with one accord, to send to you chosen men, with our beloved Barnabas and Paul who have surrendered their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who by word of mouth will make known to you these same things. For it hath seemed good to the Holy Spirit and to us, to lay upon you no other burden besides these necessary things; To abstain from idols' offerings and blood and things strangled and fornication. In keeping yourselves from these things ye will do well. Fare ye well. (15. 6-29.)

3. They therefore having departed went to Antioch; and when they had assembled the congregation, they delivered the epistle to them; and they having read it, rejoiced for this consolation. And Judas and Silas, being also prophets themselves, exhorted the brethren with many words, and confirmed them: and after they had staid there some time, they were kindly dismissed by the brethren to the apostles. (15. 30-33.)

V. Silas, however thought fit to remain there. Paul also and Barnabas continued in Antioch teaching and publishing, with many others also, the glad tidings of the word of the Lord. But after some days Paul said to Barnabas, Let us by all means return and visit our brethren in every city in which we have preached the word of the Lord, to see how they are. But Barnabas purposed to take with them John surnamed Mark: Paul however thought it right not to take one with them who had gone away from them at Pamphylia, and had

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not accompanied them to the work. A sharp contention therefore took place, so that they separated from each other : and Barnabas taking Mark with him sailed to Cyprus, and Paul, having chosen Silas, departed, having been commended by the brethren to the grace of God. (15. 34-40.)

VI. Then he went through Syria and Cilicia confirming the churches. And he arrived at Derbe and Lystra : and Behold, a certain disciple named Timothy was there, the son of a believing Jewess and a Grecian father, who had a favourable testimony from the brethren in Lystra and Iconium. Paul desired that this man should go forth with him : he took him therefore and circumcised him, on account of the Jews who were in those quarters ; for they all knew that his father was a Grecian. Then as they went through the cities, they delivered to them for observance the decisions passed by the Apostles and the Presbyters in Jerusalem. And so were the churches confirmed in the faith, and they increased in number daily. (15. 41. 16. 1-5.)

VII. But when they had passed through Phrygia and the region of Galatia, having been forbidden by the Holy Spirit to speak the word in Asia, they came to Mysia, and attempted to go on to Bythinia ; yet the Spirit permitted them not. Then having passed beyond Mysia, they went down to Troas. And in the night a vision appeared to Paul : A Macedonian man stood before him, and besought him, saying, Pass over into Macedonia and help us. When therefore he had seen the vision, we immediately endeavoured to go into Macedonia, concluding that the Lord had called us to preach the gospel to them. Having set sail therefore from Troas, we came by a straight course to Samothracia ; and on the next day to Neapolis ; and thence to Philippi, which is the chief city of that part of Macedonia, and a colony. And in this city we remained certain days. (16. 6-12.)

2. And on the sabbath day we went out of the city near to a river, where an oratory was by law allowed to

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be : and having seated ourselves we spoke to the women, who were assembled there. And a certain woman named Lydia, a seller of purple from the city of Thyatira, who worshipped God, heard us ; and the Lord opened her heart to attend to the things spoken by Paul. But as soon as she and her family had been baptized, she besought us, saying, Since ye have accounted me to be a believer in the Lord, come into my house and abide. And she constrained us. (16. 13-15.)

VIII. Now it happened as we were going to the oratory there met us a certain damsel who had a spirit of divination, and who brought her masters much gain by fortunetelling. She following close after Paul and us, cried out saying, These men are servants of the most High God, who show to us the way of salvation. And this she did for many days. But Paul being wearied, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her : and it came out in the same hour. (16. 16-18.)

2. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas and drew them into the market place before the rulers. And when they had brought them to the Magistrates, they said, These men who are Jews very much disturb our city ; and they teach customs which it is not lawful for us, who are Romans, to receive or to practise. And the populace came together against them ; and the Magistrates having torn off their garments, commanded to beat them with rods : and when they had laid many stripes on them, they cast them into prison, and ordered the jailor to keep them safely ; who having received such a charge, thrust them into the inner dungeon, and made their feet fast in the stocks. But about midnight Paul and Silas prayed to God and sang his praise ; and the prisoners listened to them. Then suddenly there was a great earthquake, so that the foundations of the prison were shaken ; and instantly all the doors were opened, and every one's chains were loosed. The jailor therefore aroused from sleep, and seeing the prison

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doors open, drew his sword and was about to kill himself, supposing that all the prisoners had escaped. But Paul called to him with a loud voice saying, Do thyself no harm : for we are all here. He then having asked for a light, sprang in and fell down trembling before Paul and Silas. And leading them out, he said, Sirs, what must I do to be saved ? And they said to him, Believe on the Lord Jesus Christ; and thou shalt be saved, thou and thy household; and they spake the word of the Lord to him and to all who were in his family. And he took them the same hour of the night, and washed their stripes; and immediately he and all his household were baptized. Then having led them into his house, he spread the table for them; and he rejoiced with all his family believing in God. (16. 19-34.)

3. But when day came the Magistrates sent the lictors to say, Let those men go. The jailor then reported these words to Paul; The Magistrates have sent orders that you are to be released : now therefore go forth and depart in peace. Paul however said to them, Publicly have they beaten us uncondemned, men who are Romans, and have cast us into prison; and now are they to thrust us out privately ? Not so, indeed : but let them come themselves, and lead us out. Then the lictors reported these words to the Magistrates; and they were alarmed when they heard that they were Romans. And they came and spoke kindly to them : then having led them out, they besought them to depart out of the city. Having quitted the prison therefore they entered into the house of Lydia; and when they had seen the brethren, and exhorted them, they departed. (16. 35-40.)

IX. Having pursued their journey then through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews. Paul therefore, as his custom was, entered in amongst them; and on three Sabbath days he reasoned with them from the Scriptures, opening to them and laying before them,

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That it behoved the Anointed to suffer and rise from the dead ; and that this Jesus, whom I announce to you, is the Anointed. And some of them believed, and associated themselves with Paul and Silas ; also of the devout Grecians a great multitude, and not a few of the wives of the principal men. But the disbelieving Jews moved with envy took with them certain mischievous men of those who loitered in the markets, and making a crowd they threw the city into a tumult ; and assaulting the house of Jason, they sought them to bring them before the people. But not having found them, they dragged Jason and certain brethren before the Magistrates, crying out, Those men who have disturbed the world are come even hither, and Jason hath received them ; and they all act contrary to the decrees of Cesar, saying that there is another King, Jesus. And the people and the Magistrates were disturbed when they heard these things : and having taken security of Jason and the others, they dismissed them. (17. 1-9.)

X. But immediately the brethren sent away both Paul and Silas by night to Berea ; who as soon as they arrived went into the synagogue of the Jews. These indeed were more ingenuous than those of Thessalonica, and received the word with all readiness of mind, examining the Scriptures daily, if these things could be so. Therefore many of them indeed believed, as also of the Grecian women of distinction, and of men, not a few. But as soon as the Jews of Thessalonica knew that in Berea also the word of God was preached by Paul, they also came thither and stirred up the people. Immediately therefore the brethren sent away Paul to go as towards the sea ; but Silas and Timothy remained there. (17. 10-14.)

XI. Then those who were conducting Paul brought him as far as Athens ; and having received a message for Silas and Timothy, that they should come to him as soon as possible, they departed. But whilst Paul was waiting for them at Athens, his spirit was stirred within him in beholding the city full as it was of idols. Daily

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Therefore did he reason in the synagogue with the Jews and proselytes; and in the market with those who came in his way. Then certain of the Epicurean and of the Stoick Philosophers entered into conference with him: and some of them said, What would this babbler wish to say? And others, He seems to be a proclaimer of foreign demons. (Because he had declared to them the glad tidings of Jesus, and the resurrection.) And they took him, and led him on to Mars' Hill,* saying, Might we know what is this new doctrine which is spoken by thee? For thou bringest certain strange things to our ears: we wish therefore to know what these things may mean. (All the Athenians indeed, and all the strangers living amongst them, employed their leisure for nothing else but to tell, or to hear, some new thing.) (17. 15-21.)

2. Paul then having been placed in the midst of Mars' Hill, said, Men of Athens, every where I behold you as if very religious; for in walking about and looking upon your sacred things, I found even an altar on which was written, To the Unknown God. Him then whom in ignorance ye worship, I declare to you. The God who made the world and all things in it; he being Lord of heaven and earth, dwelleth not in temples made by hands; neither is he served by men's hands, as if he needed any thing, since he giveth to all life and breath and all things; and hath made of one blood all nations of men to dwell upon all the face of the earth, having fixed determined times and the boundaries of their habitation, that they should seek the Lord; if therefore they would feel after him and find him, though truly he is not far from any one of us: for in him we live and move and have our being, as also some of the poets amongst you have said; for we are even his offspring. Being then the offspring of God, we ought not to think the

* *Mars' Hill.* The name of a hill in Athens dedicated to the god Mars. Here sat the Court called from the name of the hill *Areopagus*, of which the Dionysius mentioned at the end of this paragraph was a member.

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Divine Being to be like gold, or silver, or stone, a sculpture of the art and device of man. • The times of this ignorance indeed God hath overlooked, but now he commandeth all men every where to repent; because he hath fixed a day in which he is about to judge the world in righteousness, by the man whom he hath ordained; having given assurance of it to all men, in having raised him from the dead. But when they heard of the resurrection of the dead some scoffed; and others said, We will hear thee again concerning this matter. And thus Paul departed from the midst of them. Certain men however who had kept company with him, believed; amongst whom was Dionysius the Areopagite, and a woman named Damaris, and others with them (17. 22-34.)

XII. After these things Paul having departed from Athens came to Corinth. And finding there a certain Jew named Aquila, a native of Pontus, lately come from Italy with Priscilla his wife, (Because Claudius had ordered all Jews to depart from Rome) he went to them: and as he was of the same trade, he abode with them and worked; for by trade they were tent-makers. And every sabbath day he reasoned in the synagogue, and used persuasions with both Jews and Grecians. (18. 1-4.)

2. But when Silas and Timothy were come from Macedonia Paul was urgent in the word,* and testified earnestly to the Jews that Jesus is the Anointed. But as they set themselves in opposition and reviled him, he shook his raiment, and said to them, Your blood be upon your own heads: I am clear: henceforward I will go to the Gentiles. And having departed thence he went into the house of a certain man named Justus, who worshipped God, whose house adjoined the synagogue. Crispus however the synagogue-ruler, together with all his household, believed in the Lord; and many of the Corinthians who heard believed and were baptized. Then said the Lord to Paul in the night by a vision, Fear not,

* Spirit.

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but speak, and be not silent; because I am with thee, and none shall set upon thee to hurt thee: for I have much people in this city. And a year and six months he continued to teach amongst them the word of God. (18. 5-11.)

3. But when Gallio was Proconsul of Achaia, the Jews with one accord made an assault upon Paul and led him to the judgment-seat, saying, This man persuadeth men to worship God contrary to the Law. Then as Paul was about to open his mouth, Gallio said to the Jews, If indeed this were some act of injustice, or wicked deceit, O ye Jews, it would be reasonable that I should attend patiently to you; but since it is a question of words and names and your law, see ye to it: for I do not intend to be a judge of these matters. And he drave them from the judgment-seat. Then all the Grecians took Sosthenes the synagogue-ruler and beat him before the judgment-seat: yet Gallio gave himself no concern about these things. (18. 12-17.)

XIII. Paul however, after remaining there still many days, took his leave of the brethren, and embarked for Syria; and with him Priscilla and Aquila, who had shorn his head in Kenchrea, for he had a vow. And he arrived at Ephesus, and left them there; but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to remain longer with them he consented not, but took his leave of them, saying, I must by all means keep the approaching feast at Jerusalem: but, God willing, I will again come to you. And he sailed away from Ephesus. And having landed at Cesarea, he went up; and having saluted the church, he went down to Antioch. And after he had spent some time there he departed, and passed throughout the country of Galatia and Phrygia in order strengthening all the disciples. (18. 18-23.)

XIV. And a certain Jew named Apollos, a native of Alexandria, an eloquent man and strong in the Scriptures, came to Ephesus. This man had been instructed in the way of the Lord; and being fervent in spirit, he

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spake and taught diligently the things of the Lord, being acquainted only with the baptism of John. And he began to speak openly in the synagogue; but when Aquila and Priscilla had heard him, they took him to them, and expounded to him the way of God more accurately. And when he had determined to pass into Achaia, the brethren who had exhorted him to it, wrote to the disciples to receive him: and when he had arrived he greatly helped those who had believed through grace; for he strenuously and publicly argued against the Jews, demonstrating by the Scriptures that Jesus is the Anointed. (18. 24-28.)

XV. But it happened whilst Apollos was at Corinth, that Paul having passed through the upper countries, came to Ephesus. And having found certain disciples he said to them, Have ye received Holy Spirit since ye believed? And they said to him, We have not even heard whether Holy Spirit is received. Then said he to them, Unto what therefore have ye been baptized? And they said, Unto the baptism of John. Then said Paul, John indeed baptized with the baptism of repentance, saying to the people, That they were to believe on him who was coming after him, that is, on Jesus the Anointed. Therefore when they heard this, they were baptized in the name of the Lord Jesus: and when Paul had laid his hands on them, the Holy Spirit came upon them; and they spake by tongues and prophesied. And they were in all about twelve men. (19. 1-7.)

XVI. Then for the space of three months he entered into the synagogue and spake openly, reasoning and persuading for the things of the kingdom of God. But when some hardened themselves and disbelieved, speaking evil of the Way before the people, he departed from them and separated the disciples, discoursing daily in the school of a certain Tyrannus. And this was done for two years; so that all who dwelt in Asia, both Jews and Grecians, heard the word of the Lord Jesus. Mighty works also, and these not common, did God perform by the hands of Paul: so that to the sick were even taken

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handkerchiefs and aprons from his body, and the diseases departed from them and the evil spirits went out of them. (19. 8-12.)

2. But certain of the vagrant Jewish exorcists undertook to pronounce over those who had evil spirits the name of the Lord Jesus, saying, We adjure you by that Jesus whom Paul preaches. And the seven sons of Sceva, a Jewish Chief Priest, were doing this. The evil spirit then answered and said, Jesus I know, and with Paul I am acquainted; but who are ye? And the man in whom was the evil spirit, leaping upon them and getting the mastery over them; prevailed against them; so that they fled out of that house naked and wounded. And this was known to all the inhabitants of Ephesus, both Jews and Grecians; and fear fell upon them all, and the name of the Lord Jesus was magnified. And many of those who believed came, confessing and declaring their deeds. Numbers also of those who practised magical arts brought their books together, and burned them before all men: and they calculated the price of them, and found it to be fifty thousand pieces of silver. Thus mightily did the word of the Lord grow, and prevail. (19. 13-20.)

XVII. But when these things had been accomplished Paul purposed in the spirit, that having passed through Macedonia and Achaia, he would go to Jerusalem; saying, After I have been there I must see Rome also. So having sent into Macedonia Timothy and Erastus, two of those who ministered to him, he himself stayed in Achaia for a season. (19. 21, 22.)

2. And at that time no small disturbance arose on account of the Way. For a certain silversmith named Demetrius, who made silver temples of Diana, afforded no little employment to the artificers: these he brought together, as well as the workmen of similar occupations, and said to them, Sirs, ye know that from this business we have our livelihood; and ye see, and hear, that not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away much people,

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saying, that those are no gods which are made by hands. So that not only is there danger that this our employment should come into disrepute, but also that the temple of the great goddess Diana should be counted for nothing, and her magnificence be destroyed whom all Asia and the world worships. And when they heard these things they were filled with anger, and cried out saying, Great is Diana of the Ephesians. Then was the whole city filled with confusion; and they rushed with one accord into the theatre, hurrying along with them the Macedonians Gaius and Aristarchus, travelling companions of Paul. And when Paul wished to enter in among the people, the disciples permitted him not. Certain also of the chief men of Asia, who were his friends, sent to him and requested him not to venture himself into the theatre. Some then cried one thing, some another: for the assembly was confused, and most of them knew not for what they had come together. Then some from amongst the crowd pushed Alexander forward, the Jews urging him on; and Alexander making a sign to them with his hand, attempted to offer a defence to the people. But when they knew that he was a Jew, one cry was raised by them all calling out for about two hours, Great is Diana of the Ephesians. Then the Townclerk having quieted the multitude, said, Men of Ephesus, what man is there who does not know that the City of the Ephesians is temple-keeper of the great goddess Diana, and of the image which fell down from Jupiter? These things therefore being indisputable, it is fit that you should be quiet, and do nothing rashly. For ye have brought hither these men, who are neither robbers of temples, nor blasphemers of your goddess. If then Demetrius indeed, and the artificers with him, have any question against any, the Courts are sitting, and there are Proconsuls: let them implead one another. But if ye enquire any thing relating to other matters, it shall be decided in the lawful assembly. For we are in danger of being called to account for this day's commotion, as there is no cause concerning which we can as-

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sign a reason for this concourse. And when he had thus spoken he dismissed the assembly. (19. 23-41.)

XVIII. But after the tumult had ceased, Paul having called together the disciples and taken leave of them, departed to go into Macedonia. And when he had passed through those quarters and given them much exhortation, he came to Greece. And he spent three months there; and as he was about to sail to Syria, the Jews having laid wait for him, he determined to return through Macedonia. And as far as Asia there accompanied him Sopater the Berean; and of the Thessalonians, Aristarchus, and Secundus; and Gaius of Derbe and Timothy; and Tychicus and Trophimus, Asiatics: these going before waited for us at Troas. (20. 1-5.)

2. We then sailed away from Philippi after the days of unleavened bread, and in five days we came to them at Troas, where we remained seven days. And on the first day of the week, the disciples having assembled to break bread, Paul preached to them, being about to depart on the morrow; and he continued his discourse till midnight. And there were many lamps in the upper chamber in which we were all assembled: and a certain young man named Eutychus, who was seated at the window, fell into a deep sleep; and as Paul continued his discourse for a long time, he was overpowered by sleep, and fell down from the third story, and was taken up dead. Paul then having gone down fell on him; and embracing him, he said, Be not disturbed; for his life is in him. When therefore he was come up again, and had broken bread and eaten, and talked a long while, even till day-break, he thus departed. And they took away the young man alive, and were not a little comforted. (20. 6-12.)

XIX. We then having gone on in the ship, were conveyed to Assos, as there we were to take in Paul; for so he had appointed, as he was about to go by land. As soon therefore as he had come to us at Assos, we received him on board and went to Mitylene. And having sailed thence we arrived on the following day over against

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Chios; the next day we touched at Samos; and having stopped at Trogyllium, the day after we arrived at Miletus. For Paul had determined to pass by Ephesus, that he might not have to spend time in Asia: for he was hastening that, if it were possible, he might be at Jerusalem on the day of Pentecost. (20. 13-16.)

2. From Miletus therefore he sent to Ephesus, and called for the Presbyters of the church. And when they were come to him, he said to them, Ye know, from the first day in which I came into Asia, how I have been with you throughout the whole time; serving the Lord with all lowliness of mind, and with many tears and trials, which happened to me from the conspiracies of the Jews: so that I have kept back nothing of what is profitable, but have preached to you and taught you publicly, and from house to house; testifying both to Jews and Grecians, repentance towards God and faith towards our Lord Jesus Christ. And now Behold, I am going bound in the spirit to Jerusalem, not knowing the things which are to befall me there; except that the Holy Spirit beareth witness in every city, saying, That bonds and afflictions await me. But I make no account of this, neither hold I my life dear to me, so that I may finish my course with joy, and the ministry which I have received from the Lord Jesus to bear testimony to the gospel of the grace of God. And now Behold, I know that not any of you amongst whom I have walked preaching the kingdom of God, shall see my face any more. Wherefore I call you to witness this day, that I am clean from the blood of all men: for I have not shunned to declare to you the whole design of God. Take heed therefore to yourselves, and to the whole flock in which the Holy Spirit hath appointed you bishops* to feed the church of God, which he hath purchased with

Bishops. The word here and elsewhere rendered *bishops* signifies persons who overlook, who superintend. The presbyters therefore, as has already been intimated, were experienced and soberminded persons chosen by the brethren to superintend their common ecclesiastical affairs, and to give counsel in administering them.

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his own blood. For I know this, that after my departure grievous wolves will enter in amongst you, and not spare the flock. Also from amongst your own selves will men arise and speak perverse things, to draw away the disciples after them. Wherefore watch, remembering that for three years, night and day, I ceased not to warn every one of you with tears. And now Brethren, I commend you to God and to the Word of his grace, who is mighty to build you up, and to give you inheritance amongst all those who are sanctified. I have coveted no man's silver or gold or raiment: yea, ye yourselves know that these hands have ministered to my wants, and to those who were with me. Throughout I have showed you, that thus labouring ye ought to help the weak, and to remember the words of the Lord Jesus; that he said, It is more blessed to give than to receive. And when he had said these things he kneeled down, and prayed with them all. Then they all wept much; and falling on Paul's neck they kissed him, sorrowing most for the words which he had said, that they would not see his face any more. They then accompanied him to the ship. (20. 17-38.)

XX. And it came to pass that when we had parted from them and had set sail, we came by a straight course to Coos, and the next day to Rhodes, and thence to Patara: and having found a ship that was bound for Phenice, we went on board and set sail. And coming in sight of Cyprus, and leaving it on the left hand, we sailed for Syria, and landed at Tyre; for at that place the ship was to unlade her cargo. And finding disciples, we remained there seven days; and they told Paul through the Spirit, not to go up to Jerusalem. But when we had completed those days, we went out to proceed on our voyage; and they all, with their wives and children, accompanied us to the outside of the city; and we knelt down on the shore and prayed. And having taken leave one of another, we embarked, and they returned to their homes. From Tyre then we arrived at Ptolemais, and finished our voyage; and having sa-

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luted the brethren, we remained one day with them. (21. 1-7.)

2. And on the morrow we^t departed, and went to Cesarea; and entering into the house of Philip the evangelist, who was of the Seven, we abode with him. He also had four daughters, virgins, who prophesied. And as we remained there several days, a certain prophet named Agabus came down from Judea; and having come to us and taken Paul's girdle and bound his own hands and feet, he said, Thus saith the Holy Spirit; So shall the Jews in Jerusalem bind the man whose is this girdle, and deliver him into the hands of the Gentiles. When therefore we had heard this both we, and those of that place, besought him not to go up to Jerusalem. But Paul answered, What are ye doing; weeping, and distressing my heart? For I am ready not only to be bound, but also to die, at Jerusalem for the name of the Lord Jesus. Since therefore he assented not, we acquiesced, saying, The will of the Lord be done. (21. 8-14.)

XXI. And after these days having taken our baggage we went up to Jerusalem; and some of the disciples of Cesarea accompanied us, bringing with them a certain Mnason of Cyprus, an old disciple, with whom we were to be guests. And when we had arrived at Jerusalem the brethren received us gladly. (21. 15-17.)

2. On the following day Paul went with us to visit James, and all the Presbyters were present. And when he had saluted them, he recounted individually those things which God had performed amongst the Gentiles by means of his ministry. When therefore they had heard them, they gave praise to the Lord. And they said to him, Thou seest Brother, how many thousands of Jews there are who believe; and they are all zealous for the Law. They have been informed however concerning thee, that thou teachest all the Jews who are amongst the Gentiles to apostatize from Moses, saying that they are not to circumcise their children, nor walk by his usages. How is it then? It is altogether necessary that

^t We who were with Paul.

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the congregation should assemble; for they will hear that thou art come. Do therefore this which we tell thee. We have four men who have a vow upon them: take them and purify self together with them, and be at the expense of shaving their heads; so that all may know that the things of which they have been informed concerning thee are nothing, but that thou also walkest in observance of the Law. But concerning the Gentiles who believe, we have written our decision, that they are to observe no such thing, but to keep themselves from what has been sacrificed to an idol and blood and any thing strangled and fornication. (21. 18-25.)

XXII. Then Paul took the men; and on the next day, having purified himself together with them, he entered into the temple, giving notice for fulfilling the days of the purification, till the offering should be brought for every one of them. But when the seven days were nearly ended, the Jews from Asia seeing him in the temple, stirred up the whole congregation, and laid hold on him, crying out, Men of Israel, help: this is the man who teaches all men every where against the People, and against the Law, and against this Place; and further has brought Grecians also into the temple, and polluted this holy place. (For they had before seen with him in the city Trophimus the Ephesian, whom they supposed Paul to have brought into the temple.) And the whole city was moved, and there was a concourse of the people: and having taken Paul they dragged him out of the temple; and immediately the doors were shut. But as they were attempting to kill him, information was brought to the Chiliarch of the cohort, that all Jerusalem was in an uproar; who instantly taking soldiers and centurions, ran down to them. When therefore they saw the Chiliarch and the soldiers, they ceased to beat Paul. Then the Chiliarch came up to him and took him, and ordered him to be bound with two chains; and inquired who he was, and what he had been doing. Some of the crowd then cried out one thing, and some another: but as he could not know the certainty on account

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of the uproar, he commanded him to be led into the castle. And when he came upon the steps it was so, that he was borne by the soldiers on account of the violence of the crowd; for the whole multitude of the people followed crying, Away with him. Then as Paul was about to be led into the castle, he said to the Chiliarch, May I be permitted to speak to thee? And he said, Speakest thou Greek? Art thou not then that Egyptian who some time ago causedst a sedition, and leddest out into the wilderness four thousand of the assassins? Then said Paul, I indeed am a Jew, a man of Tarsus, a citizen of no inconsiderable city of Cilicia: I beseech thee therefore permit me to speak to the people. (21. 26-39.)

2. And when he had given him leave, Paul standing on the steps beckoned with the hand to the people; and when silence had been fully obtained, he addressed them in the Hebrew language, saying, Brethren and Fathers, hear the defence which I offer to you. But when they heard that he addressed them in the Hebrew language, they were the more still: and he said, I indeed am a Jew, and was born in Tarsus of Cilicia; but I was brought up in this city at the feet of Gamaliel, instructed according to the most exact rule of the law of our fathers, and zealous for God as ye all are this day. And I persecuted this way unto death, binding and delivering into prisons both men and women; as also the High Priest is my witness, and the whole Assembly of the Elders; from whom also I received letters to the brethren, and went to Damascus, that those who were there I might bring bound to Jerusalem, in order that they might be punished. But it came to pass that as I journeyed and drew near to Damascus about noon, suddenly a great light from heaven shone round about me. And I fell to the ground; and heard a voice saying to me, Saul, Saul, why persecutest thou me? Then I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarene, whom thou persecutest. Likewise those who were with me saw indeed the light, and were

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terrified; yet they understood not the language of him who spake to me. Then I said, What shall I do Lord? And the Lord said to me, Rise, and go into Damascus; and there shall be told thee concerning all things which have been appointed for thee to do. But as I could not see by reason of the glory of that light, I came to Damascus led by the hand by those who accompanied me. Then a certain Ananias, a man devout according to the Law and having the good report of all the Jews who dwelt there, came to me, and standing over me said, Brother Saul, receive thy sight: and at the same time I looked on him. Then he said, The God of our fathers hath chosen thee to know his will, and to see the Just One, and to hear the voice of his mouth; for thou shalt be his witness unto all men of the things which thou hast seen and heard. And now why delayest thou? Rise, and be baptized, and wash away thy sins, calling on the name of the Lord. But it came to pass when I had returned to Jerusalem and was praying in the temple, that I was in a trance, and saw him saying to me, Make haste and depart quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Lord, they know that from synagogue to synagogue I used to imprison and beat those who believed on thee; and when the blood of thy martyr Stephen was shed, I also was standing by, both consenting to his murder and keeping the garments of those who killed him. And he said to me, Depart; for I will send thee far away to the Gentiles. (21. 40. 22. 1-21.)

3. Unto this word indeed they listened to him: then they lifted up their voices saying, Away with such a one from the earth; for it is not fit that he should live. And as they were crying out and casting away their garments, and throwing dust into the air, the Chiliarch ordered him to be taken into the castle, saying that he would have him examined by scourging, in order that he might know for what cause they cried thus against him. But as they were tying him up with the thongs, Paul said

He was tying.

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to the centurion who stood by, Is it lawful for you to scourge a man who is a Roman and uncondemned? But when the centurion heard this, he went and told it to the Chiliarch, saying, Consider what thou art about to do; for this man is a Roman. Then the Chiliarch came to him and said, Tell me, art thou a Roman? He said, Yes. And the Chiliarch answered, With a large sum obtained I this citizenship. And Paul said, But I have it by birth. Immediately therefore those who were about to examine him withdrew from him; and the Chiliarch also was alarmed, when he knew that he was a Roman, because he had bound him. (22. 22-29.)

XXIII. But on the morrow, wishing to know certainly of what he was accused by the Jews, he loosed him from his bonds, and commanded the Chief Priests and their whole Sanhedrim to come; and having led Paul down, he presented him before them. Paul then looking steadfastly at the Sanhedrim said, Brethren, I have lived as a citizen with all good conscience before God unto this day. On this the High Priest Ananias commanded those who stood near him, to smite his mouth. Then Paul said to him, God shall smite thee, thou whitened wall: dost thou both sit to judge me according to the Law, and contrary to the Law command me to be smitten? And those who stood by said, Revilest thou God's High Priest? And Paul said, I knew not, Brethren, that he was High Priest: * for it is written, Thou shalt not speak evil of the ruler of thy people. (22. 30. 23. 1-5.)

2. Then as Paul knew that one part consisted of Sadducees, and the other of Pharisees, he said aloud in the Sanhedrim, Brethren, I am a Pharisee, a son of a Pharisee: concerning the hope of the resurrection of the dead I am called in question. But when he had said this, a dissention arose between the Pharisees and the Sadducees; and the assembly was divided. For the

* If thou art.

* High Priest. At this moment the office was vacant; and Ananias was acting for the occasion.

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Sadducees indeed say that there is no resurrection, nor angel or spirit: but the Pharisees acknowledge both things.' So a great clamour arose; and the Scribes on the side of the Pharisees standing up contended earnestly saying, We find no wickedness in this man: but if a spirit, or an angel, hath spoken to him, let us not fight against God. But as the contention increased, the Chiliarch, fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down and take him by force from the midst of them and bring him into the castle. And on that night the Lord stood near him and said, Take comfort, Paul: for as thou hast given testimony at Jerusalem to the things which concern me, thus must thou give testimony also at Rome. (23. 6-11.)

XXIV. But when it was day certain Jews combined together, and devoted themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. And they were more than forty who had made this conspiracy: and they came to the Chief Priests, and to the Elders, and said, We have devoted ourselves under a curse, not to take any food until we have killed Paul. Now therefore do ye, with the Sanhedrim, make known to the Chiliarch your wish, that to-morrow he would bring him down to you, as if ye were about to examine more accurately the questions concerning him; and we, before he can reach you, shall be at hand to kill him. But the son of Elphaz's sister having heard of the stratagem, went and entered into the castle and told Paul. Then Paul called one of the centurions and said, Take this young man to the Chiliarch, for he hath something to tell him. He therefore took him and brought him to the Chiliarch, and said, The prisoner Paul having called me to him, requested me to bring to thee this young man, who has something to say to thee. The Chiliarch then taking him by the hand, and withdrawing to a private apartment, asked, What is it which thou hast to tell me? And he said, The Jews have agreed to ask thee that thou wouldest bring down Paul to-morrow to the Sanhedrim, as if they were about to

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inform themselves more accurately of somewhat concerning him. But be not thou persuaded by them; for more than forty men of them are lying in wait for him, who have bound themselves under a curse, neither to eat nor drink until they have killed him: and now are they ready expecting the promise from thee. The Chiliarch then dismissed the young man, after having said to him, Tell no one that thou hast made known to me these things. And he called two centurions and said, Make ready two hundred soldiers to go to Cesarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night: and provide beasts, that they may set Paul on them, and bring him safe to Felix the governor. And he wrote a letter containing these expressions: Claudius Lysias to the most Excellent Governor Felix sendeth greeting. This man was taken by the Jews, and was on the point of being killed by them, when I came up with the soldiery and rescued him, having learned that he was a Roman. Desiring therefore to know the cause on account of which they accused him, I brought him before their Sanhedrim; and I found him to be accused about questions of their law, but to have nothing laid to his charge deserving death or bonds. But having been informed that a snare was about to be laid for the man by the Jews, I immediately sent him to thee, and have commanded his accusers to declare to thee what concerns him. Farewell. (23. 12-30.)

2. The soldiers therefore took Paul, according to what had been arranged for them, and brought him by night to Antipatris: and on the morrow they left the horsemen to go forward with him, and returned to the castle; who having arrived at Cesarea and delivered the letter to the Governor, also presented Paul before him. And when the Governor had read the letter, he inquired of what province he was: and having learned that he was of Cilicia, I will hear thee, said he, when thy accusers also are arrived. And he commanded him to be kept in Herod's pretorium. (23. 31-35.)

XXV. And five days afterwards the High Priest

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Ananias, with the Elders and a certain orator named Tertullus, came down, and appeared before the Governor against Paul. And when he had been summoned, Tertullus began to accuse him saying, Since through thee we enjoy much tranquillity, and illustrious deeds have at all times, and every where, been performed for this nation through thy prudence, we acknowledge thee gratefully, most Excellent Felix, with all thanksgiving. But that I may not further interrupt thee, I beseech thee to listen to us in thy clemency for a few moments. For we have found this mischievous man to be both a mover of sedition amongst all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; and he hath attempted also to profane the temple. We seized him therefore, and wished to judge him according to our law; but the Chiliarch Lysias came forth, and with much violence took him out of our hands, commanding his accusers to come to thee: from him thou mayest by examination inform thyself concerning all those things of which we accuse him. And the Jews also joined in the charge,^o affirming that these things were so. (24. 1-9.)

2. Paul then, after the Governor had made a sign to him to speak, answered, Knowing thee to have been many years a judge to this nation, I the more readily speak in my own defence: and thou hast power to inform thyself, that not more than twelve days are past since I came up to worship at Jerusalem. And neither in the temple have they found me disputing against any man or gathering a concourse of the people, nor in the synagogues, nor in the streets: nor can they prove the things of which they now accuse me. This indeed I acknowledge to thee, that according to the way which they call heresy, so worship I the God of our fathers; believing all things which are written in the Law and in the Prophets; and having the hope towards God, which they themselves also entertain, that there will be a resurrection of the dead, both just and unjust: and on

^o Assented.

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this account I exercise myself to have always a conscience unburied with respect to God and men. Now after many years I came, performing alms deeds amidst my nation, and making offerings. In which things was I found purified in the temple, not with a crowd nor with a tumult, by certain Jews from Asia; who ought to be here before thee and to bring their accusation, if they have any thing against me. Or let these themselves say, what offence they found² in me whilst I stood before the Sanhedrim, except about this one word which I spoke aloud as I stood amongst them, Concerning the resurrection of the dead I am this day called in question by you. (24. 10-21.)

3. But when Felix heard this he adjourned them, saying, Having informed myself more accurately concerning this way, when the Chiliarch Lysias is come I will examine your case thoroughly. And he ordered that Paul should be guarded by the centurion, and have liberty; and that he should not hinder any of his friends from ministering to him, or coming to him. (24. 22, 23.)

XXVI. But after certain days Felix, having come with Drusilla his wife who was a Jewess, sent for Paul, and heard him concerning the faith in Christ. And as he reasoned concerning righteousness and temperance, and the Judgment to come, Felix became alarmed, and said, For the present retire; but when I can find an opportunity I will send for thee. He hoped moreover that money would be given to him by Paul, that he might release him: wherefore he sent for him the oftener, and talked with him. But at the end of two years Felix was succeeded by Porcius Festus; and Felix desiring to ingratiate himself with the Jews, left Paul in confinement. (24. 24-27.)

XXVII. Festus therefore having come into the province, at the end of three days went up from Cesarea to Jerusalem. Then the High Priest and the principal men amongst the Jews appeared before him against

² If they found any offence.

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Paul; and asking for favour against him, they besought him that he would send for him to Jerusalem, preparing a plot for killing him by the way. Festus however answered, that Paul was then in custody at Cesarea, and that he himself would go thither shortly: therefore let the men of ability among you, said he, go down with me, and if there be any thing wrong⁷ in the man, let them accuse him. (25. 1-5.)

2. And having spent not more than eight or ten days⁸ amongst them, he went down to Cesarea; and on the morrow he took his place on the judgment-seat, and ordered Paul to be brought. And when he was come, the Jews who had come down from Jerusalem stood round, bringing many and heavy charges against Paul which they could not prove; he alleging in his defence, Neither against the law of the Jews, nor against the temple, nor against Cesar have I at all offended. But Festus desiring to ingratiate himself with the Jews, answered Paul and said, Art thou willing to go up to Jerusalem, there to be judged before me concerning these things? Then Paul said, I am standing at Cesar's judgment-seat, where I ought to be judged: the Jews have I in no wise injured, as thou also knowest very well: for if indeed I am acting unjustly, and have done any thing worthy of death, I deprecate not to die; but if there be nothing of those things of which they accuse me, no man has authority to give me up to them. I appeal to Cesar. Then Festus having conferred with the Council, answered, Hast thou appealed to Cesar? To Cesar shalt thou go. (25. 6-12.)

XXVIII. But after some days King Agrippa and Bernice came to Cesarea, to salute Festus. And when they had been there many days Festus communicated Paul's case to the King, saying, A certain man has been left in confinement by Felix; concerning whom when I was in Jerusalem, the Chief Priests and Elders of the Jews gave me information, requesting sentence against

⁷ Any thing in this man.

⁸ More than ten days.

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him. And I answered them, That it is not the custom of the Romans to give up any man to perish, before the accused can have his accusers face to face, and opportunity be given him to answer for himself concerning the charge brought against him. They therefore having accompanied me hither, on the morrow, without any delay, I took my place on the judgment-seat, and ordered the man to be brought; concerning whom the accusers who stood up brought no charge of things which I supposed; but they had certain disputes with him concerning their own religion, and concerning a certain Jesus deceased, whom Paul affirmed to be alive. I therefore doubting about the inquiry into this matter, asked if he wished to go to Jerusalem and to be judged there concerning them. But as Paul has appealed to be kept for the cognizance of Augustus, I have commanded him to be kept, until I can send him to Cesar. Agrippa then said to Festus, I am desirous to hear the man myself. To-morrow, said he, Thou shalt hear him. (25. 13-22.)

XXIX. On the morrow therefore Agrippa and Bernice having come with much pomp, and entered into the audience chamber with the Chiliarchs and principal men of the city, Festus gave the order and Paul was brought. Festus then said, King Agrippa, and all you Sirs who are present with us; ye see this man of whom the whole body of the Jews have complained to me, both at Jerusalem and here, crying aloud, That he ought not to live any longer. But I having found that he had done nothing to deserve death, and he also having appealed to Augustus, I have determined to send him. Yet as I have nothing certain to write concerning him to the sovereign, I have brought him forth before you, and specially before thee King Agrippa, that our examination having been effected, I may have something to write. For it seemeth to me unreasonable, to send a prisoner, and not to declare the charges brought against him. Agrippa then said to Paul, Thou art permitted to speak for thyself. (26. 23-27. 26. 1.)

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2. Then Paul stretching forth his hand thus made his defence. King Agrippa, I congratulate myself that concerning all those things of which I am accused by the Jews, I am to make my defence, this day before thee, chiefly because of thy being versed in all the usages and questions which are amongst the Jews; wherefore I beseech thee to hear me patiently. With my manner of life indeed from my youth, which from my earliest years was spent amongst my own nation at Jerusalem, are all the Jews acquainted: they know me already from the very first, if they would testify, that according to the most rigid sect of our religion I lived a Pharisee. And now I stand in judgment for the hope of the promise made by God to our fathers; to which our twelve tribes, serving him with earnestness day and night, hope to come: concerning this hope, King Agrippa, I am accused by the Jews. Why is it accounted by you a thing incredible, that God raiseth the dead? I indeed was persuaded with respect to the name of Jesus the Nazarene, that it behoved me to do many things contrary to it: which therefore I did in Jerusalem; and having received authority from the Chief Priests, I shut up many of the saints in prison; and when they were put to death I gave my voice against them. Also in all the synagogues I frequently punished them and forced them to blaspheme; and being exceedingly mad against them I persecuted them even to foreign cities. As I was going therefore upon this business to Damascus, with authority and commission from the Chief Priests, at mid-day on the road I saw, O King, a light from heaven, above the brightness of the sun, shining around me and those who accompanied me. And when we were all fallen to the earth I heard a voice speaking to me, and saying in the Hebrew Language, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad. Then I said, Who art thou Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet: for to this end have I appeared to thee, to appoint thee a

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minister and witness both of the things which thou hast seen, and of those in which I will appear to thee; delivering thee from the people and the Gentiles, to whom now I send thee, to open their eyes that they may turn from darkness to light and from the rule of Satan to God, so that they may receive remission of sins and inheritance amongst those who are sanctified by faith which is in me. Wherefore, O King Agrippa, I was not disobedient to the Heavenly Vision: but I preached to those in Damascus first, also at Jerusalem and throughout the whole country of Judea, and to the Gentiles, that they should repent, and turn to God in doing works suited to repentance. On account of these things the Jews having seized me in the temple, attempted to kill me. Having therefore obtained succour from God, until this day I have continued to bear testimony both to small and great, speaking nothing besides those things which the Prophets and Moses said were to come to pass: That the Anointed having suffered, and become the first from the Resurrection of the dead, should declare himself Light for the People and for the Gentiles. But as he was thus speaking in his defence, Festus said with a loud voice, Paul thou art beside thyself: thy much learning driveth thee mad. And he replied, I am not mad, most excellent Festus, but utter the words of truth and soundness of mind: for the King, before whom I am speaking thus freely, is acquainted with these things; since none of them, I am persuaded, have escaped him: for this was not done in a corner. King Agrippa believest thou the prophets? I know that thou believest. Then said Agrippa to Paul, Almost thou persuadest me to become a christian. And Paul said, I would to God that not only thou, but also all those who hear me this day, may become both almost and altogether such even as I am, except these bonds. (26. 1-29.)

3. And when he had thus spoken the King rose up, and the Governor, and Bernice, and those who were sitting with them. And having gone aside they con-

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ferred amongst themselves saying, This man doth nothing to deserve either death or imprisonment. Then said Agrippa to Festus, This man might have been released, if he had not appealed to Cæsar. (46. 30-32.)

XXX. When therefore it had been determined that we should sail to Italy, they delivered both Paul and certain other prisoners to a centurion, named Julius, of the Augustan cohort. And having embarked in a ship of Adramyttium and being about to touch at different ports in Asia, we set sail, Aristarchus a Macedonian of Thessalonica being with us. The day after we arrived at Sidon: and Julius treating Paul humanely, permitted him to go to his friends and to have the benefit of their care. And having departed thence we sailed under Cyprus, because the wind was contrary; and having crossed the sea of Cilicia and Pamphylia we arrived at Myra of Lycia: and there the centurion having found a ship of Alexandria bound for Italy, he put us on board. Then having sailed slowly for many days, and with difficulty reached opposite to Cnidos, the wind not favouring us, we sailed under Crete as far as Salmonq; and with difficulty clearing it, we arrived at a certain place called Fair Havens, to which the city of Lasea was near. And much time having been spent, and sailing being now dangerous because the fast* was already past, Paul admonished them, saying, Sirs, I perceive that the voyage will be attended with injury and much damage, not only of the cargo and of the ship, but also of our lives. The centurion however gave credit to the Master and the Owner, rather than to the things spoken by Paul. And as the harbour was not commodious for wintering, the greater part gave counsel to depart thence, if by any means we might reach Phenice to winter, which is a harbour of Crete that looks towards the South West and North West. The South Wind then having begun to blow softly, they

* *The fast.* This is supposed to have been the solemn fast observed, according to the Law, on the tenth day of the seventh month; that is, about the beginning of our October.

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supposing that they had gained their purpose weighed anchor, and coasted along Crete. But not long after a tempestuous wind, called Euroclydon, sprung up against it; and the ship being caught, and not being able to keep the wind, we bore up and were driven before it. Then running under a certain island called Claudia, we were scarcely able to get possession of the boat: but having taken it up, they used helps, undergirding the ship; and fearing lest they should strike upon the quicksands, they took in the sails and so were driven. And as the storm lay heavy upon us, the next day they threw overboard some of the goods: and on the third day with our own hands we cast out the ship's stores. But as neither sun nor stars were seen for many days, and no small tempest was upon us, at length all hope of our being saved was taken away. And there being a general neglect of food, then Paul stood forth in the midst, and said, Sirs, Ye ought indeed to have listened to me, and not have weighed from Crete, to procure this injury and damage. And now I exhort you to take courage; because no one of your lives shall be lost, but *only* the ship. For this night an angel of that God whose I am, and whom I serve, stood by me and said, Fear not, Paul; thou must stand before Cesar: and Behold, God hath given thee all those who are sailing with thee. Wherefore Sirs, take courage; for I trust in God, that it will be even as hath been spoken to me. We must however be cast on a certain island. But when the fourteenth night was come, as we were driving up and down in the Adriatic, about midnight the seamen thought that they were drawing near to some land. And having sounded they found twenty fathoms: and when they had proceeded a little further, they sounded again and found fifteen fathoms. Fearing therefore that we might strike upon rocks, they threw four anchors out of the stern, and wished for day. And as the seamen were attempting to escape out of the ship, and had lowered the boat into the sea under the pretext of carry-

They.

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ing out anchors from the prow, Paul said to the centurion and to the soldiers, Unless these remain in the ship ye can not be saved. Then the soldiers cut the ropes of the boat, and let it fall away. And when it was near day Paul exhorted them all to take some food, saying, To-day is the fourteenth day that ye have waited and continued fasting, having taken nothing: wherefore I exhort you to take some food: because this will go towards your deliverance; for not a hair shall fall from the head of any of you. And when he had thus spoken and taken bread, he gave thanks to God before them all; and having broken it he began to eat. Then all were encouraged, and they also took some food: and we were in the ship in all, two hundred and seventy six souls. But when they were satisfied they lightened the ship, casting out the wheat into the sea. When however the day came they knew not the land: but they observed a certain bay with a beach, on to which they purposed if it were possible, to thrust the ship. And having cut away the anchors, they left them in the sea: at the same time loosing the rudder bands and hoisting the foresail to the wind, they made for the shore. And falling into a place where two seas met, they ran the ship aground; so that the prow stuck fast and remained immoveable, but the stern was broken by the violence of the waves. Then the counsel of the soldiers was, that they should kill the prisoners, lest any one of them should swim out and escape. But the centurion, wishing to save Paul, kept them from their purpose, and commanded that those who could swim should first cast themselves overboard and make for land; and the rest, some upon planks, and some on broken pieces of the ship. And thus it was that all got safe to shore. (27.)

2. And when they were safe, then they were informed that the island was called Melite.* And the barbarians

* *Melite.* An island on the western side of the Adriatic was so called, as well as the island which we call Malta: which of them was the scene of these remarkable events, is a question not yet settled.

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showed us more than common kindness; for having lighted a fire they received us all, on account of the present rain and on account of the cold. Paul then having gathered a bundle of sticks and laid it on the fire, a viper came out from the heat and fastened on his hand. But when the barbarians saw the reptile hanging on his hand, they said amongst themselves, Doubtless this man is a murderer, whom, though he hath escaped from the sea, Justice suffereth not to live. He however having shaken off the reptile into the fire, suffered no injury. They therefore expected that he would have swollen, or fallen down dead suddenly: but when they had waited a long while and seen that no harm had come to him, they changed their minds and said, that he was a god. In the neighbourhood of that place were the lands of the chief man of the island, called Publius; who received us, and lodged us three days kindly. And it happened that the father of Publius was confined to his bed by a fever and dysentery: and Paul having gone to him and prayed, laid his hands on him and healed him. So when this had been done, all the rest in the island who had any sickness, came and were healed: these persons also treated us with much honour; and when we departed furnished what we needed. (28. 1-10.)

3. But at the end of three months we set sail in an Alexandrian ship which had wintered in the island, the sign of which was Castor and Pollux. And having arrived at Syracuse, we remained there three days: from whence by a circuitous course we reached Rhegium; and the South wind springing up the day after, in two days we arrived at Puteoli. Here we found brethren, and were asked by them to stay seven days; and thus we set out for Rome. And thence the brethren, having had tidings of us, came to meet us as far as The Forum of Appius, and The Three Taverns: and when Paul saw them, he thanked God and took courage. (28. 11-15.)

XXXI. When therefore we were arrived at Rome, the

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centurion delivered the prisoners to the Commander of the Guards: Paul however was permitted to dwell by himself with the soldier who guarded him. (28. 16.)

2. And it came to pass that after three days he called together the principal persons of the Jews. And when they were assembled he said to them, Brethren, although I have done nothing against the people, or the customs of our fathers, I was delivered from Jerusalem a prisoner into the hands of the Romans; who, having examined me, were willing to release me because there was no cause of death in me. But when the Jews opposed it, I was compelled to appeal to Cesar; not as having any thing of which to accuse my nation. On this account therefore I have sent for you, to see you and converse with you; because for the hope of Israel I am bound with this chain. Then they said to him, We neither have received letters concerning thee from Judea; nor hath any of the brethren who has arrived thence, related or spoken any evil concerning thee. But we deem it right to hear from thee what thou thinkest: for as to this sect indeed we know, that every where people speak against it. They then having fixed a day with him, many came to his lodging; to whom he expounded and testified the kingdom of God, persuading them also concerning the things of Jesus, both from the Law of Moses and from the Prophets, from morning till evening. And some believed what was spoken; others believed it not. But when they agreed not amongst themselves, they went away, after that Paul had spoken one word: Well hath the Holy Spirit spoken through Isaiah the prophet to our fathers, saying, *Go to this people, and say: By hearing ye shall hear, yet shall not understand; and seeing ye shall see, yet shall not perceive: for the heart of this people hath become gross, and with their ears they hear heavily, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and turn to me, and I should heal them.* •Be it known to

Paul.

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you therefore, that the salvation of God hath been sent to the Gentiles, and they will hear. And when he had said these things the Jews departed, and had much disputing amongst themselves. (28. 17-29.)

3. And Paul remained two whole years in his own hired house; and he received all who came to him, proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all freedom of speech, unobstructedly. (28. 30, 31.)

THE EPISTLES OF THE APOSTLE PAUL.

THE EPISTLE TO THE ROMANS.

THE GENERAL SUBJECT OF THE EPISTLE IS *THE GOSPEL OF THE ANOINTED*; THE GLAD TIDINGS THAT GOD HATH MADE AN OFFER OF PARDON AND LIFE EVERLASTING THROUGH JESUS CHRIST, TO OUR FALLEN RUINED RACE.

The manner in which the subject is treated may be generally described as follows.

I. The Apostle charges all men, as before God, with the state and conduct of sinners, and proves them guilty.

II. He reasons at large to show first, that *THE LAW, The Call by which, in different manners and with different degrees of clearness, God has bidden all mankind to desist from acting with indwelling sin*; that this is not a means by which men can render themselves acceptable to God; and next, what that is which they need in order that they may become acceptable to him: and he bears testimony that God, of his own surpassing good-will towards mankind, hath provided this needed blessing for them, that he is ever ready to bestow it on them, and that the consequences of accepting it are peaceful, glorious, and enduring.

III. He speaks of the fall and destitution of the Jews; takes occasion still further to show, that to be rendered acceptable to God, is God's free gift; and prophetically declares, that in the case of the Jews God will yet more signally display the riches and perpetuity of the mercy of his sovereign will, mind, and word.

IV. He describes the conduct by which those, who have been rendered acceptable to God, may suitably show their gratitude.

V. He mentions his apostolic commission and labours; salutes individually various believers; and proclaims the power, prescience, and unrestricted kindness of God in Jesus Christ.

This epistle is thought to have been written at Corinth, in either the year 57 or 58.

THE EPISTLE.

I. Paul a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God, which he

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promised before through his prophets in the holy scriptures, concerning his Son Jesus Christ our Lord, who was made from seed of David according to the flesh, who was distinctly marked out God's Son in might, according to the Spirit of Holiness, from the Resurrection of the dead, through whom we have received grace and apostleship for obedience of faith, amongst all the Gentiles, for the sake of his name, amongst whom are ye also called to be Jesus Christ's; to all who are in Rome, beloved of God, called to be saints; grace to you and peace from God our Father and the Lord Jesus Christ. (1. 1-7.)

2. First indeed I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. For God, whom I serve with my spirit in the gospel of his Son, is my witness how incessantly I make mention of you, always supplicating in my prayers, that by any means now at length I shall by the will of God be put happily in the way of coming to you. For I earnestly desire to see you, in order that I may communicate to you some spiritual gift for the purpose of confirming you; that is indeed, of being comforted together with you by means of our mutual faith, both your's and mine. But I am unwilling Brethren, that ye should not know, that I have frequently purposed to come to you, yet have been hindered hitherto, that I might have some fruit amongst you, even as amongst the other gentiles. I am a debtor both to Grecians and to Barbarians, both to learned and to unlearned: so that, to the best of my ability, I am ready to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel of the Anointed; since it is the power of God unto salvation for every one who believeth, for the Jew first and also for the Grecian. Because in it God's righteousness, by faith, is revealed for faith; as is written, But the righteous by faith shall live. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men holding the truth in unrighteousness; because what of God may be known is manifest in them, for God hath manifested it

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to them. For those things of him which can not be seen, since the creation of the world are perceived and understood in the things made; that is, both his eternal power and godhead: so that they are without excuse. Because that knowing God they honoured him not as God, nor gave him thanks; but became perverse in their reasonings, and their unintelligent heart grew dark: affirming themselves to be wise, they became foolish; and changed the glory of the incorruptible God into an image's similitude of corruptible man, and of birds and of quadrupeds and of reptiles. Wherefore also God left them in the lusts of their hearts to the uncleanness of dishonouring their bodies one with another: them who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this reason God gave them up to disgraceful lusts: for even their females changed the natural use into that which is contrary to nature; and in like manner the males also, leaving the natural use of the female, burnt in their lust one for another; males with males acting obscenity, and receiving in themselves the due recompense of their delusion. And as they liked not to retain God in their knowledge, God gave them up to an undiscerning mind to do things not becoming: being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, strife, fraud, evil habits; whisperers, slanderers, haters of God, contumelious, arrogant, boasters, inventors of evil things, disobedient to parents, foolish, covenant-breakers, void of natural affection, implacable, unmerciful; who knowing the righteous appointment of God, that those who do such things are worthy of death, not only do them, but also take pleasure in those who do them. (1. 8-32.)

3. Therefore thou art inexcusable, O man, whoever thou art that judgest: for in that in which thou judgest another thou condemnest thyself; since thou who judgest doest the same things. We know however, that the judgment of God against those who commit such things

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is according to truth. But thinkest thou this, O man who judgest those who commit such things and also doest them, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not understanding that God's goodness leadeth thee to repentance; and according to thy obstinacy and thy unrepenting heart, treasurest up for thyself wrath against the day of wrath and revelation of the righteous judgment of God? Who will give to every man according to his deeds; to those indeed who through patient well-doing seek glory and honour and immortality, life aional; but for those who from contentiousness disbelieve the truth indeed, yet give credence to iniquity, there shall be indignation and wrath: affliction and anguish shall be on every soul of man who practiseth evil, Jew and Grecian, and Jew first; but glory and honour and peace for every one who doeth good, Jew and Grecian, and Jew first. For there is no respect of persons with God: since as many as have sinned without the law shall also be punished without the law, and as many as have sinned under the law shall be judged through the law, (For not the hearers of the law are righteous with God, but the doers of the law shall be justified: since when the Gentiles, who have not the law, do by nature the things of the law, these not having the law are the law to themselves; and they show the work of the law written in their hearts, conscience witnessing together with them, and the thoughts from one to the other accusing or else excusing) in the day when God will judge the secrets of men, according to my gospel, through Jesus Christ. (2. 1-16.)

4. But if^a thou art called a Jew, and reliest on the law and gloriest in God and knowest his will and discernest things excellent, being taught from the law; and art persuaded that thou art thyself a guide of the blind, a light of those who are in darkness, an instructor of the foolish, a teacher of babes, who hast the deli-

^a Behold.

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neation of knowledge and of truth in the law : thou therefore who teachest another, teachest thou not thyself? Thou who preachest not to steal, stealest thou? Thou who tellest not to commit adultery, committest thou adultery? Thou who abominatest idols, committest thou sacrilege? Thou who gloriest in the law, through the transgression of the law dishonourest thou God? For through you the name of God is calumniated, as is written. For circumcision indeed profiteth, if thou keep the law; but if thou be a transgressor of the law, thy circumcision is made uncircumcision. If therefore the Uncircumcision observe the righteous ordinances of the law, shall not his uncircumcision be reckoned for circumcision? Yea, shall not the Uncircumcision from nature that fulfilleth the law, judge thee by letter and circumcision the transgressor of the law? For the Jew is not in what is seen, neither is circumcision in what is seen, in the flesh: but the Jew is in what is hidden and by circumcision of the heart, (in spirit, not in letter) whose praise is not of men but of God. (2. 17-29.)

5. What then is the preeminence of the Jew? or what the advantage of circumcision? Much every way: first indeed because they were entrusted with the oracles of God. For what if some believed not? shall their unbelief annul the faithfulness of God? Not so: but let God be true, though every man be a liar, as it is written; That thou mayest be proved just in thy words, and mayest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? is God unjust who bringeth on us wrath? (I speak after the manner of men) Not so: for then how shall God judge the world? For if by occasion of my falsehood the truth of God hath abundantly showed itself to his honour, why am I still judged as a transgressor; and not as (Like as we are calumniated, and like as some affirm that we say) that we are to do the evil things, in order that the good things may come? The condemnation of these is just. What then?

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are we any better? Not at all : for we have already convicted all, both Jews and Grecians, of being under sin : as it is written ; There is not one righteous man, no not one ; not one is there who understandeth, not one who seeketh God : all have gone out of the way ; together have they become unprofitable ; none is there who practiseth goodness, not even one. Their throat is an open sepulchre ; with their tongues have they used deceit ; the poison of asps is under their lips : their mouth is full of cursing and bitterness. Their feet are swift to shed blood ; destruction and misery are in their ways ; yea, the way of peace have they not known : the fear of God is not before their eyes. (3. 1-18.)

II. Now we know that whatsoever things the law saith it saith to those under the law, in order that every mouth may be stopped, and the whole world be made liable to condemnation by God. By works of the law therefore no flesh shall be justified before him ; for by means of the law is knowledge of sin. But now God's righteousness apart from the law is manifested ; (being attested by the law and the prophets) the righteousness I say, of God through the faith of Jesus-Christ for all and upon all who believe. Because there is no difference, since all have sinned, and fail of attaining the praise of God ; being justified freely, by his favour, through the redemption which is in Christ Jesus, (Whom God before appointed a propitiatory, through the faith in his blood, as a demonstration of his righteousness, with regard to the remission of the offences committed before under the forbearance of God) for a demonstration of his righteousness in the time which now is, that he should be just and justifier of him who is of the faith of Jesus. Where then is the cause of glorying ? It hath been excluded. By means of what sort of law ? Of works ? Nay : but by means of a law of faith. We infer therefore, that a man is justified by faith apart from works of the law. Is God the Jews' only, but not the Gentiles' also ? Yea, the Gentiles' also. Since it is one God who will justify the Circumcision

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by faith, and the Uncircumcision through faith. Do we therefore through faith annul the law? Not so: but we establish the law. (3. 19-31.)

2. What then shall we say that Abraham our father hath obtained according to the flesh? For if Abraham were justified by works, he hath cause for glorying; but not with God. For what saith the Scripture? Abraham believed God, and it was reckoned to him for righteousness. To him who worketh however the hire is not reckoned as a favour, but as a debt; but to him who worketh not, but believeth on him who justifieth the ungodly, his faith is reckoned for righteousness: as indeed David speaketh of the blessedness of the man to whom God reckoneth righteousness apart from works; Blessed are they whose iniquities have been forgiven, and whose sins have been covered over; blessed is the man to whom the Lord will not reckon sin. Is this blessedness then with the Circumcision; or is it also with the Uncircumcision? For we say, that faith was reckoned to Abraham for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received circumcision^b for a token, a seal, of the righteousness of his faith in uncircumcision, that he should be father of all in uncircumcision who believe, in order that righteousness might be reckoned to them also; and father of circumcision to those who are not only of circumcision, but who also walk in the steps of the faith of our father Abraham in uncircumcision. For the promise to Abraham, or to his seed, that he should be heir of the world, was not through the law, but through the righteousness of faith. For if those of the law are heirs, faith is rendered useless, and the promise annulled. For the law worketh wrath; since where a law is not, transgression is not. On this account it was of faith, that it might be in the way of favour, to the end that the promise should be sure to all the seed, not to that of the law only, but also to that of the faith of;

^b Of circumcision.

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Abraham who is father of us all, (As it is written, A father of many nations have I made thee) in the presence of God whom he believed, who quickeneth the dead and nameth things which exist not as existing. Beside hope, against hope, he believed that he should become a father of many nations, according to what had been said to him, Thus shall thy seed be; and not being weak in faith he considered not his own body already deadened, (he being about a hundred years old) and the deadness of Sarah's womb: therefore he hesitated not at the promise of God from unbelief, but was strengthened in faith giving glory to God; and was fully convinced, that what he had promised he was able also to perform: for which also it was reckoned to him for righteousness. It was not written however on his account only, that it was reckoned to him, but on our account also, to whom it will be reckoned, who believe on him that raised Jesus our Lord from the dead; who was delivered up on account of our offences, and raised on account of our justification. (4.)

3. Being justified therefore by faith, we have peace with God through our Lord Jesus Christ: through whom also we have obtained the introduction, by faith, into that favour in which we stand and exult in hope of the glory of God. Yea, not only so, but we exult in afflictions also; knowing that affliction worketh patience, and patience proof, and proof hope; and hope putteth us not to shame, because the love of God hath been shed abroad in our hearts through Holy Spirit given to us. For whilst we were still without strength, in due time Christ died for the ungodly: scarcely however will any one die for a just man; yet for the benevolent man some one perhaps might even dare to die; but God commendeth his love towards us, that whilst we were still sinners Christ died for us: much more therefore, being justified now by his blood, shall we be saved through him from wrath. For if whilst we were enemies we were reconciled to God through the death of his Son, much more being reconciled shall we be saved

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by his life. And not only so, but we exult also in God through our Lord Jesus Christ, through whom we have now received the reconciliation, on this account. Like as through one man Sin entered into the world, and through Sin Death, so also Death passed upon all men in that all sinned. For until the law sin was in the world; although sin is not brought into account when there is no law: yet death reigned from Adam to Moses even over those who sinned not in the resemblance of the transgression of Adam. (Who is a type of the future Adam) But the act of grace is not as the trespass: for if by the trespass of that one the many died, much more hath God's grace and the gracious gift of the one man Jesus Christ abounded towards the many. The gift also was not as was through the one who sinned; for the judgment was after one trespass to condemnation, but the act of grace was after many trespasses unto an act of justification: for if by the trespass of the one death reigned through the one, much more shall they, who receive the abundance of grace and of the gift of righteousness, reign in life through the one, Jesus Christ. Therefore as through one trespass judgment was upon all men for condemnation, so also through one act of justification the act of grace is upon all men for justification of life. For like as through the disobedience of the one man the many were made sinners, so also through the obedience of the one shall the many be made righteous. Moreover the law entered that the trespass might abound: yet where sin hath abounded grace hath superabounded; that as sin hath reigned in death, so also should grace reign through righteousness unto life aional, through Jesus Christ our Lord. (5.)

4. What shall we say therefore? we will remain in sin that grace may abound? Not so: we who have died to sin, how shall we live any longer in it? Or know ye not, that as many of us as have been baptized into Christ Jesus have been baptized into his death? Therefore through baptism into death we have been buried

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with him; that like as Christ was raised from the dead through the Glory of the Father, so also we should walk in newness of life. For if we have been planted together by a death like his, we shall be so moreover by a like resurrection: knowing this, that our old man hath been crucified together with him, that the body of sin might be destroyed, to the end that we no longer should serve sin. For he who hath died hath been freed from sin. But if we have died with Christ, we believe that we shall also live with him; knowing that Christ, having been raised from the dead, dieth no more: no more hath death dominion over him; for what he died he died to sin once for all; but what he liveth he liveth to God. Thus also reckon ye yourselves to be dead indeed to sin, but alive to God in Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof: neither present your members to sin for instruments of unrighteousness; but present yourselves to God, as alive from the dead, and your members to God, for instruments of righteousness. For sin shall not rule over you; since ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law but under grace? Not so: know ye not that to what ye give yourselves in obedience as servants, servants ye are of that which ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that ye were servants of sin, but from the heart have hearkened to that form of doctrine into which ye have been brought. Having therefore been freed from sin, ye have become servants to righteousness. I speak after the manner of men, on account of the infirmity of your flesh. For like as ye presented your members as servants to uncleanness and to iniquity unto iniquity, so now present your members as servants to righteousness unto holiness. For when ye were servants of sin ye were free from righteousness: what fruit therefore had ye then in those things of which ye are now

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ashamed? For the end of those things is death. But now having been made free from sin, and having become servants to God, ye have your fruit unto sanctity, and the end aionial life: for the wages of sin is death; but the free gift of God is aionial life in Jesus Christ our Lord. (6.)

5. What, know ye not, Brethren, (For I am speaking to those who know the law) that the law hath authority over a man as long as he liveth? For a married woman is bound by the law to her husband for life; but if her husband be dead she is released from the law as to her husband: if therefore whilst the husband is living she be joined to another man, she will be called an adulteress; but if the husband be dead she is free from the law, so as not to be an adulteress when joined to another man. Thus my Brethren, have ye also been disjoined from the law by means of the body of the Anointed, to the end that ye should be joined to another, him who was raised from the dead, in order that we should bring forth fruit to God. For when we were in the flesh, the sinful passions wrought by means of the law in our members, to bring forth fruit unto death. But now we have been released from the law, having died in that in which we were held; so that we should serve in newness of spirit, and not in oldness of letter. What shall we say therefore? the law is sin? Not so: yea I knew not sin but through the law; for I had not known lust, if the law had not said, Thou shalt not covet. Sin however having taken the opportunity, by means of the commandment wrought in me all concupiscence: for without the law sin is dead. I indeed was alive without the law formerly; but when the commandment came sin revived, so that I died; and the commandment unto life I found a commandment unto death: for sin, having taken the opportunity, by means of the commandment deceived me, and by its means slew me. So that the law indeed is holy; and the commandment is holy and just and good. Hath what is good then become death

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to me? Not so; but sin: that sin might be seen to work death to me by means of what is good, so that sin might by means of the commandment prove itself in the highest degree an offender. For we know that the law is spiritual; but I am carnal, sold under sin. For that which I practise I approve not; since what I will, not this I perform, but what I hate, this I do. If then this which I will not, this I do, I acknowledge that the law is good. Now however it is no longer I who do it, but sin dwelling in me. For I know that in me (in my flesh, that is) good dwelleth not; because to will the right is present with me, but I find not ability to perform it. For I do not the good which I will, but the evil which I will not, this I commit: but if this which I will not, this I do, no longer am I the doer of it, but sin dwelling in me. I find therefore with me, when willing to do good, the law, That evil is present with me. For I delight in God's law according to the inner man: but I perceive in my members another law warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. A wretched man I am: who will deliver me from this the body of death? I thank God through Jesus Christ our Lord. So then indeed I myself serve with the mind God's law, but with the flesh sin's law. (7.)

6. Now therefore there is no condemnation to those in Christ Jesus who walk not in accordance with the flesh, but in accordance with the Spirit. For the law of the Spirit of life in Christ Jesus hath liberated me from the law of sin and death: because God having sent his own Son in a likeness of sin's flesh and on account of sin, hath condemned sin in the flesh; (A thing impossible for the law, in that it was weak by reason of the flesh) in order that the righteous practice of the law might be fulfilled by us who walk not in accordance with the flesh, but in accordance with the Spirit. For those who are in accordance with the flesh, are propense to the things of the flesh; but those in accordance with the Spirit, to the things of the Spirit. For the propension

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of the flesh is death, but the propension of the Spirit is life and peace. Wherefore the propension of the flesh is enmity against God ; because it is not subject to the law of God, nor indeed can be. Those therefore who are in the flesh can not please God. Ye however are not in the flesh, but in the Spirit : if indeed God's spirit dwelleth in you. But if any one hath not Christ's spirit, such a one is not his : but if Christ be in you, the body indeed is dead as to sin, but the Spirit is life as to righteousness. If then the Spirit of him who raised Jesus from the dead dwelleth in you, he who raised the Anointed from the dead will quicken also your mortal bodies by means of his Spirit dwelling in you. Therefore Brethren, we are debtors not to the flesh, to live in accordance with the flesh : for if ye live in accordance with the flesh, ye shall die ; but if by the Spirit ye mortify the actings of the body, ye shall live. For as many as are led by the Spirit of God are sons of God ; since ye have not again received the spirit of bondage unto fear, but ye have received the spirit of sonship, in which we cry Abba, Father. The same Spirit beareth witness with our spirit, that we are children of God ; and if children heirs also, heirs truly of God, and joint heirs with Christ, (If indeed we suffer with him) that we may also be glorified with him. For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be manifested in us ; since the earnestly expectant creation waiteth for the manifestation of the sons of God. For the creation was subjected to vanity (not of it's own will, but by means of him who subjected it) in hope ; because the very creation also shall be liberated from the bondage of corruption into the freedom of the glory of the children of God. For we know that the whole creation groaneth together and travaileth in pain together until now. And not only so, but ourselves also who have the first-fruits of the Spirit, even we ourselves groan within ourselves earnestly awaiting the sonship, the redemption of our body. Because to the hope

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of it we have been saved : but hope seen is not hope ; for who seeth any thing and also hopeth for it ? But since we hope for what we see not, through patience we earnestly wait for it. Yea, in like manner the Spirit also jointly helpeth us in our infirmities : for we know not for what to pray as we ought ; but the Spirit itself maketh intercession for us with groanings unutterable ; and he who searcheth the hearts knoweth what is the propension of the Spirit, that it intercedeth for the saints in accordance with God. We know moreover that all things work together unto good for those who love God, those who are called according to pre-appointment ; because whom he foreknew he also foreordained conformable with the image of his Son, to the end that he should be the first-born amongst many brethren. Whom therefore he foreordained, these he also called ; and whom he called, these he also justified ; and whom he justified, these he also glorified. What then shall we say to these things ? Since God is for us, who is against us ? He indeed who spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things ? Who shall implead God's elect ? God who is justifying them ? Who condemneth them ? Christ who died ? yea rather, who hath also been raised again, who is even at the right hand of God, who also maketh intercession for us ? Who shall sever us from the love of the Anointed ? Affliction, or distress, or persecution, or hunger, or nakedness, or danger, or the sword ? (As it is written : For thy sake we are put to death all the day long ; we have been reckoned as sheep for slaughter) But in all these things we eminently overcome through him who hath loved us : for I am persuaded that neither death nor life, neither angels nor principalities nor powers, neither things present nor things future, neither height nor depth, nor any other creature, shall be able to sever us from the love of God which is in Christ Jesus our Lord. (8.)

III. I speak the truth in Christ, I say not falsely, my conscience witnessing together with me in Holy Spirit,

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that I have great grief and continual sorrow of heart (For I myself vowed anathema to be separate from the Anointed) on account of my brethren, my kinsmen according to the flesh; who are Israelites, whose are the sonship, and the glory, and the covenants, and the ordaining of the law, and the service, and the promises; whose are the fathers, and out of whom is the Anointed, (That according to the flesh) who is over all, God blessed throughout the aions. Amen. Yet not so that the word of God hath failed: for not all those who are out of Israel, are Israel: neither because they are seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, not the children of the flesh are children of God, but the children of the promise are reckoned for the seed. For the word of promise was this; At this season I will come, and Sarah shall have a son. And not only so, but when also Rebecca had conceived by that one, our father Isaac; (For as yet the children were not born, nor had they done any good or evil) in order that the preappointment of God might stand firm according to election, not from works but from him who calleth, it was said to her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated. What shall we say then? is there injustice with God? Not so: for he saith to Moses, I will show mercy on whomsoever I can show mercy, and I will have compassion on whomsoever I can have compassion. It is not therefore of him who willeth, nor of him who runneth, but of God who showeth mercy. For the Scripture saith to Pharaoh; For this very thing have I raised thee up, in order that in thee I might exhibit my power, and that my name might be published in all the earth. Therefore showeth he mercy on whom he willeth; and whom he willeth he hardeneth. Thou wilt say to me therefore, Why doth he still find fault? For who hath resisted his will? Yea indeed, O man! Who art thou that repliest against God? Shall the thing formed say to him who formed it, Why hast thou made me thus? Or hath not the

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potter power over the clay, to make of the same mass one vessel to honour and another to dishonour? But if God willing to exhibit wrath, and to make known what he could do, hath endured with much long suffering vessels of wrath fitted for destruction; and also that he might make known the riches of his glory upon vessels of mercy which he had before prepared for glory, even us whom he hath called, not only from amongst Jews but also from amongst Gentiles: as indeed he saith by Hosea, I will call the people not mine, my people; and her not beloved, beloved; and it shall be that in the place where it was said to them, Ye are not my people; they shall there be called Children of the living God:—as also Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, the remnant shall be saved; for he is finishing the work and cutting it short in justice; because the Lord will make a short work on the earth:—and as Isaiah had before said, Unless the Lord of hosts had left us a seed, we should have become as Sodom, and have been made like to Gomorra:—what then shall we say? That the Gentiles who pursued not righteousness have laid hold on righteousness, even righteousness which is of faith: but Israel who pursued a law of righteousness have not attained to a law of righteousness. For what reason? Because they pursued a law of righteousness not of faith, but as of works of the law: for they stumbled at the stumbling stone: as is written; Behold, I lay in Zion a stone of stumbling, even a rock causing to fall; yet every one who believeth on him shall not be ashamed. (9.)

2. Brethren, my heart's earnest desire indeed, and prayer to God, concerning Israel is for their salvation. For I bear them testimony, that they have a zeal for God, but not according to knowledge; because they being ignorant of God's righteousness, and endeavouring to establish self-righteousness, have not been subject to the righteousness of God. For the scope of the law is Christ, for righteousness to every one who believeth.

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Since Moses describeth the righteousness which is of the law, The man who hath done these things shall live by them. But the righteousness which is of faith speaketh thus: Say not in thy heart, Who shall ascend into heaven? That is, to bring Christ down. Or who shall descend into the abyss? That is, to bring Christ up from the dead. But what saith it? The word is nigh thee, in thy mouth and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. For with the heart we believe unto righteousness; and with the mouth we confess unto salvation. Because the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no distinction of Jew and Gentile; because the same Lord of all is rich towards all who call upon him: since every one who shall call on the name of the Lord shall be saved. How then shall they call on him, on whom they have not believed? How also shall they believe on him, of whom they have not heard? And how shall they hear without one to proclaim? And how shall any proclaim, unless they be sent? As it is written, How beautiful are the feet of those who announce the glad tidings of peace, who announce the gospel of good things! But not all have obeyed the gospel; for Isaiah said, Lord who hath believed our report? The belief therefore is from the report, and the report by means of the word of God. But I say, Have they not heard? Yea indeed: into all the earth has their voice gone forth, and their words to the uttermost of the habitations of men. But I say, Hath not Israel known? First Moses said; I will provoke you to jealousy by those not a people, by a foolish nation will I anger you. Isaiah however was very bold, and said: I have been found by those who sought me not, I have been made manifest to those who inquired not for me. But concerning Israel he said; All the day long have I stretched out my hands towards a disbelieving and gainsaying people. (10.)

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3. I say then, Hath God cast away his people? Not so: for even I am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people whom he foreknew. Or know ye not what the Scripture saith at the place of Elijah? how he made intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life? But what said the divine answer to him? I have reserved for myself seven thousand men who have not bent the knee to Baal. Thus therefore even at this present time there is a remnant according to the election of grace: but if by grace, it is no more from works, otherwise grace no longer is grace; but if from works, it is no longer grace, otherwise work no longer is work. What then? Israel have not obtained that which they are earnestly seeking: but the Election hath obtained it, and the rest have been blinded. As it is written, God hath given them a spirit of stupor, eyes which should not see, and ears which should not hear, unto this day: as also David said, Let their table become to them a snare and a trap and a stumbling block and a retaliation: let their eyes be darkened that they shall not see, and bow thou down their back always. I say then, Have they stumbled, that they might fall? Not so: but by their fall salvation is come to the Gentiles, in order to provoke them to jealousy: But if the fall of them be the riches of the world, and the diminution of them the riches of the Gentiles, how much more the fulness of them? For I am speaking to you Gentiles: inasmuch indeed as I am Apostle of the Gentiles, I magnify my ministry, if by any means I may provoke to jealousy my kinsmen, and save some of them. For if the rejection of them be the reconciliation of the world, what shall the reception of them be, but life from the dead? Besides if the first-fruits be holy, so is the mass; and if the root be holy, so are the branches. If also some of the branches were broken off, and thou being a wild olive wert ingrafted in their

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place, and wert made a partaker of the root and of the fatness of the olive, boast not against the branches : but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, 'The branches were broken off, that I might be ingrafted. Well : by unbelief they were broken off, and thou hast stood by faith : be not high-minded, but fear ; for if God spared not the natural branches, fear lest he in no wise spare thee. See then God's kindness and severity : towards those indeed who fell, severity ; but towards thee, kindness, if thou continue in his kindness : otherwise thou also shalt be cut off. And they too, if they continue not in unbelief, shall be ingrafted : for God is able again to ingraft them. For if thou wert cut out from the naturally wild olive, and wert ingrafted contrary to nature into a good olive, how much rather shall these the natural branches be ingrafted into their own olive ? For I am not willing, Brethren, that ye should be ignorant of this mystery, lest ye should be wise in your conceits, that blindness in part hath happened to Israel, until the fulness of the Gentiles hath come in. And so all Israel shall be saved : as it is written, The Deliverer shall come from Zion and turn away ungodliness from Jacob : and this shall be my covenant with them when I shall take away their sins. With respect to the Gospel indeed they are enemies on your account ; but with respect to the Election they are beloved on account of the Fathers : because the gifts and the calling of God are not liable to regret. For like as ye formerly disbelieved God, yet now have been dealt with in mercy on their disbelief ; so also have these now disbelieved on your obtaining mercy, that they also may be dealt with in mercy : because God hath shut up all in disbelief, that he may deal with all in mercy. Oh depth of riches both of wisdom and knowledge of God ! how unsearchable his judgments, and untraceable his ways ! For who hath known the mind of the Lord ? Or who hath been his Counsellor ? Or who hath first given to him, that requital should be made him ? Because out of him and through him and unto him are all

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things. To him be glory throughout the aions. Amen. (11.)

IV. I beseech you therefore, Brethren, by the compassions of God, to present your bodies a living holy sacrifice acceptable to God; your reasonable service. And be not conformed to this aion; but be transformed by the renewal of your mind, that ye may experience what the will of God is, that which is good and acceptable and perfect. For through the grace given to me I say to every one who is among you, not to think of himself beyond what he ought to think, but to think unto sober thinking, as God hath distributed to each a measure of faith. For like as we have many members in one body, yet all the members have not the same office, so we who are many are one body in Christ, yet members mutually one to another, having also, according to the grace given to us, diverse endowments: whether prophecy, according to the analogy of the faith; or ministering, in the ministry; or he who teacheth, in the faculty for teaching; or he who exhorteth, in the faculty for exhorting; he who distributeth, in simplicity; he who superintendeth, in readiness; he who performeth acts of mercy, in cheerfulness. (12. 1-8.)

2. Let love be unfeigned: abhor what is evil, cleave to what is good: be kindly affectioned one towards the other with brotherly love: in honour prefer one another: be not slothful in business: be fervent in spirit: render service in season: rejoice in hope: be patient in affliction: persevere in prayer: administer to the necessities of the saints: seek occasions for hospitality. Bless those who persecute you; bless and curse not: rejoice with those who rejoice, and weep with those who weep: be likeminded one towards another: mind not high things, but let your intercourse be with those who are lowly. Be not wise in your own conceits: render to no man evil for evil: provide things decent in the sight of all men: to the utmost of your ability be at peace with all men. ¶ Beloved, avenge not yourselves, but give place

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to wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. If therefore thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good. (12. 9-21.)

3. Let every soul be subject to the ruling authorities: for there is no authority but from God; and the authorities which are have been appointed by God. He therefore who resisteth the Authorities, resisteth the appointment of God; and they who resist will bring on themselves condemnation. For rulers are not a deterrent of good works, but of evil. Desirest thou then not to be afraid of the Authorities? Do good, and thou shalt have their commendation: because they are God's minister for good to thee. But if thou doest evil, be afraid: for they bear not the sword in vain; since they are God's minister to inflict punishment on every one who doeth evil. Wherefore ye have need to be in subjection, not only by reason of punishment, but also by reason of conscience. For on this account ye also pay tribute; because they are God's administrators attending continually on this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, reverence to whom reverence, honour to whom honour. (13. 1-7.)

4. Owe no man any thing, except mutual love; because he who loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, is summed up in this expression, viz. Thou shalt love thy neighbour as thyself. Love worketh no ill to the neighbour; therefore love is the fulness of the law. Moreover knowing the time, that already is it the hour for us to awake from sleep, (for now is our salvation nearer than when we believed) the night is far advanced and the day is at hand, let us therefore cast away the works of darkness, and let us put on the armour of light: let us walk decently as in the day; not in

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revelling and drunkenness, not in clambering and wantonness, not in strife and envy: but put ye on the Lord Jesus Christ, and make not provision for the lusts of the flesh. (13. 8-14.)

5. Receive ye him who is weak in the faith, not for dijudication of his thoughts. One indeed believeth that he may eat all things, but the weak man eateth herbs: he who eateth, let him not set at nought him who eateth not; and he who eateth not, let him not judge him who eateth; for God hath received him. Who art thou to judge another's servant? To his own master he standeth or falleth: he shall be upholden however; for God is able to uphold him. One man indeed esteemeth one day above another; but another man esteemeth all days alike: let each be fully convinced in his own mind. He who thinketh much of the day, thinketh much of it for the Lord's sake; and he who thinketh not much of the day, thinketh not much of it for the Lord's sake: he who eateth, eateth for the Lord's sake, for he giveth thanks to God; and he who eateth not, eateth not for the Lord's sake, and he also giveth thanks to God. For no one of us liveth for his own sake, and no one of us dieth for his own sake: because if we live, we live for the Lord; and if we die, we die for the Lord: whether therefore we live, or die, we are the Lord's. For to this end Christ died and arose and lived again, that he might rule over dead and living. Thou therefore, why dost thou judge thy brother? Or thou too, why dost thou set at nought thy brother? Because we all shall stand before the judgment-seat of Christ: for it is written, As I live, saith the Lord, every knee shall bend to me, and every tongue shall confess to God. Every one of us therefore shall give account of himself to God. Let us then judge one another no longer: but determine ye this rather, not to put in a brother's way a stumbling-block or cause of falling. I know, yea have been convinced by the Lord Jesus, that nothing is polluted of itself; but to him who thinketh any thing to be polluted, to him it is polluted. But if by means

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of food thy brother is grieved, thou no longer walkest in accordance with love: destroy not by thy food him for whom Christ died. Let not therefore your good be calumniated: because the kingdom of God is not meat and drink, but righteousness and peace and joy by Holy Spirit; for he who in these things serveth the Anointed; is well pleasing to God, and approved by men. Let us pursue therefore the things of peace, and those of mutual edification. For food's sake subvert not thou the work of God: all things indeed are clean; but evil is with the man who by a stumbling-block is led to eat. Good is it not to eat flesh, nor to drink wine, nor any thing by which thy brother is made to stumble, or is caused to fall, or is made weak. Thou hast faith: have it to thyself in the presence of God. Happy is he who condemneth not himself in what he approveth. But he who doubteth, is condemned if he eat; because it was not of faith: and all which is not of faith, is sin. (14.)

6. We therefore who are strong ought to bear the infirmities of the weak, and not to please ourselves: let every one of us please his neighbour for good to edification, because even the Anointed pleased not himself; but, as it is written, The reproaches of those who reproached thee fell on me. For whatever things were forewritten were forewritten for our instruction; that through patience and consolation of the scriptures we might have hope. Now the God of patience and consolation grant you to be likeminded one towards another in accordance with Christ Jesus, that with unanimous utterance ye may glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as the Anointed also received you* to the glory of God. Moreover I say, that Jesus Christ became a minister of circumcision for the truth of God, to confirm the promises made to the fathers, and that the Gentiles should glorify God for his mercy, as it is writ-

* For let.

* Or.

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ten ; On this account I will give thanks to thee amongst the Gentiles, and sing praises to thy name. And again he said ; Rejoice ye Gentiles with his people. And again, Praise the Lord all ye nations, and laud him all ye peoples. And again Isaiah said, The root of Jesse shall also rise to rule over the Gentiles ; in him shall the Gentiles trust. (15. 1-12.)

V. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope by the power of Holy Spirit. Notwithstanding, I myself am persuaded concerning you, my Brethren, that ye also are full of goodness, filled with all knowledge, and able to instruct one another. Yet have I written the more freely to you, Brethren, in part to remind you, through the grace given me by God, that I am Jesus Christ's minister to the Gentiles, employed in the holy administration of the gospel of God, that the oblation of the Gentiles might be rendered acceptable, being sanctified by Holy Spirit. I have therefore reason for glorying in Christ Jesus as to the things relating to God. For I will not presume to say any thing of what Christ hath not wrought through me, unto obedience of gentiles, by word and deed, in mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem and round about even unto Illyricum, I have fully preached the gospel of the Anointed : having also been studious of the honour so to preach the gospel, not where Christ had been named, that I might not build on another man's foundation ; but, as it is written, They to whom nothing concerning him hath been announced shall see, and they who have not heard shall understand. Wherefore also I have been much hindered from coming to you : but now having no longer a station in these regions, and having for many years a great desire to come to you, whenever I may go to Spain I will come to you ; for I hope as I pass by to see you, and by you to be helped forward thither, if first I have somewhat of the benefit of your company. But now I am going to Jerusalem, ministering to the saints : for Macedonia

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and Achaia have seen fit to make a certain contribution for the poor amongst the saints in Jerusalem. They have seen it to be fit indeed, and their debtors they are; for if the Gentiles have partaken of their spiritual things, they ought also to minister to them in carnal things. When therefore I have accomplished this, and have secured to them this fruit, I will go by you into Spain. And I know that when I come to you I shall come with the fulness of blessing of the gospel of the Anointed. I beseech you therefore Brethren, by the Lord Jesus Christ and by the love of the Spirit, to strive earnestly together with me in prayers to God for me, that I may be delivered from those in Judea who disbelieve, and that my service for Jerusalem may be acceptable to the saints; in order that I may come to you, through the will of God, with joy, and may be refreshed together with you. And the God of peace be with you all. Amen. (15. 13-33.)

2. Now I commend to you Phebe our sister, who is a deaconess of the church in Kencrea, that ye may receive her in the Lord as becometh saints, and assist her in any matter in which she may have need of you; for she herself also hath been a helper of many, and of myself also. Salute Ptiscilla and Aquila my fellow-labourers in Christ Jesus (who for my life have risked their own necks; to whom not only I give thanks, but also all the churches of the Gentiles) and the church in their house: salute my beloved Epenetus, who is Asia's first-fruits unto Christ: salute Mary who hath done much for us: salute Andronicus and Junia, my kinsman and my fellow prisoner, who are of note amongst the Apostles, and who were in Christ before me: salute Amplias, my beloved in the Lord: salute Urban our fellow-labourer in Christ, and Stachys my beloved: salute Apelles approved in Christ: salute those of the family of Aristobulus: salute Herodian my kinsman: salute those of the family of Narcissus, who are in the Lord: salute Tryphena and Tryphosa who have laboured in

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the Lord : salute the beloved Persis who hath laboured much in the Lord : salute Rufus chosen in the Lord, and his mother and mine : salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them : salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them : salute one another with a holy kiss. The churches of the Anointed salute you. Now I beseech you Brethren, observe those who make divisions and causes of offence, contrary to the doctrine which ye have learned ; and avoid them : for such persons serve not our Lord Jesus Christ, but their own belly ; and by means of fair words and commendations deceive the hearts of the unsuspecting. For your obedience hath come to the knowledge of all. I rejoice therefore at this on your account : yet I desire that ye may indeed be wise concerning what is good, but simple concerning what is evil ; and the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Timothy my fellowlabourer, and Lucius and Jason and Sosipater my kinsmen, salute you. I Tertius who wrote this epistle salute you in the Lord. Gaius, my host and that of the whole Church, saluteth you. Erastus, the chamberlain of the city, and the brother Quartus salute you. The grace of our Lord Jesus Christ be with you all. Amen. Now to him who is able to establish you according to my gospel ; even the proclamation of Jesus Christ according to the revelation of the mystery kept in silence since the times of this aion, but now declared, and at the command of God aional made known through prophetic scriptures to all nations for obedience of faith ; to The only wise God through Jesus Christ, to him be glory throughout the aions. Amen. (16.)

THE FIRST EPISTLE TO THE CORINTHIANS.

A GENERAL ACCOUNT OF THE MATTERS TREATED BY THE APOSTLE IN THIS EPISTLE.

I. He describes and severely reproves the hurtful rivalries which had broken out in the Corinthian church; and he leads the Corinthians to consider how, in falling into this state of division and weakness, their pride, working by carnal fondness for human learning and eloquence, had led them to cease from depending simply on the teaching of the Spirit of God; to suppose that certain ministers of the Lord Jesus were favourers of different systems of doctrine and advocates for different interests; to divide themselves into parties, and to call these parties by the names of those teachers; and to experience thus a great diminution of christian love, become boastful, disputatious, and litigious, and expose themselves to the contagious influence of impure appetites.

II. By the case of an incestuous Corinthian, whom he punishes by a judicial exercise of his spiritual and administrative authority, and by the examples of the law-suits which the Corinthians were in the habit of carrying before the gentile tribunals, the Apostle shows them still further, the evil consequences of departing from that simplicity of belief in Christ which had always been the subject of his teaching; and he takes occasion to exhort them to strive after mutual forbearance and holiness.

III. He gives advice concerning marriage, and the conduct to be observed by married persons, one towards the other; he directs believers to continue in the vocation in which they were when God bestowed on them the grace of the gospel; he gives his opinion respecting the married state and the single state; and he adds directions respecting idols' offerings, and the duty of taking care not to be a stumbling-block to others.

IV. He demonstrates his apostolic claim to be furnished with the means of bodily subsistence by those for whom at any time he ministered; and he appeals to the fact, that amongst the Corinthians he had not used his right, but had offered them the gospel free of cost. By the examples of apostacy and consequent calamity exhibited in the early history of the Israelites, he cautions them against idolatry; and he exhorts them to endeavour to glorify God in all things.

V. He gives them certain directions respecting the acts of praying and prophesying; he reproves them for disorderly conduct when they assembled to eat the Lord's supper; he tells them what the Lord had said to him respecting this ordinance; he shows them the peril of not using it with due respect; and he exhorts them to be more circumspect with regard to it.

VI. He declares to them that whatever different spiritual endowments men may have, they all have been given by one and the same

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Spirit, Lord, and God; and he shows them that believers are one to another like the members of a body, and that they have all the reasons of such a relation for cultivating mutual good-will and mutual care. He further exhorts them to love one another, and to use their spiritual gifts, not to make a display of their rich endowments, but to help one another and edify the Church. He asserts with precision and authority the resurrection of the Anointed, and declares from this fact the resurrection of all men; and he predicts the glorious consummation of the gracious designs of the Almighty.

VII. He gives directions respecting a contribution to be made for the poor of the church of Jerusalem; again speaks of his intentions to visit them; requests their kind offices for Timothy; commends to their regard certain brethren of their own church; and with salutations from various brethren and from himself, bids them farewell.

Some think this epistle to have been written at Ephesus, others at Philippi: various dates, from the year 53 to the year 60, have been assigned to it.

THE EPISTLE.

1. Paul, called to be an apostle of Jesus Christ through the will of God, and the brother Sosthenes, to the Church of God which is in Corinth, those sanctified in Christ Jesus, those called to be saints, together with all who in every place invoke the name of our Lord Jesus Christ, theirs as well as ours; grace to you and peace from God our Father and the Lord Jesus Christ. (1. 1-3.)

2. I thank my God always for you on account of the grace of God given to you in Christ Jesus, that in every thing ye have in him been enriched in all utterance and all knowledge, even as the testimony of the Anointed was confirmed amongst you, so that ye fall short in no gift, waiting for the manifestation of our Lord Jesus Christ; who also will confirm you unto the end, to be unblamable in the day of our Lord Jesus Christ. Faithful is God, by whom ye have been called into the communion of his Son Jesus Christ our Lord. Now I beseech you Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be not schisms among you; but that ye be reunited in the same sentiment and in the same judgment. For it

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hath been made known to me concerning you, my Brethren, by those of the family of Chloe, that there are contentions among you. I tell you this moreover, that each one of you saith, I indeed am of Paul, and I of Apollos, and I of Kephass, and I of Christ. Hath the Anointed been divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God, that I baptized none of you, except Crispus and Gaius; lest any one should say that I baptized in my own name. And I baptized also the family of Stephanas: besides, I know not if I baptized any other. For Christ sent me not to baptize, but to preach the gospel; not with wisdom of discourse, that the cross of the Anointed might not be despoiled of its efficacy. For the discourse which is of the cross is to those indeed who are perishing foolishness; but to us who are obtaining salvation it is the power of God. For it is written, I will destroy the wisdom of the wise, and frustrate the discernment of the discerning. Where is the wise, where the scribe, where the disputant of this aion? Hath not God made foolish the wisdom of this world? For when in the wisdom of God, the world by means of that wisdom knew not God, it pleased God to save by means of the foolishness of the proclamation those who believe; and when the Jews ask a sign, and the Grecians seek wisdom, we also proclaim Christ crucified, to the Jews indeed a stumbling block, and to the Grecians foolishness; but to those who are called, Jews as well as Grecians, Christ the power of God and the wisdom of God: because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, Brethren; that not many are wise according to the flesh, not many mighty, not many noble; but God hath chosen the foolish things of the world, that he may put to shame the wise; and the weak things of the world hath God chosen, that he may put to shame the strong: yea, the ignoble things of the world, and the things despised, hath God chosen, as also the things which are not, that he may bring to nought the things

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which are : that so no flesh should glory in his presence. And of him are ye in Christ Jesus, who hath become to us wisdom from God and righteousness and sanctification and redemption ; that, as it is written, He who glorieth, let him glory in the Lord. (1. 4-31.)

3. And I, when I came to you Brethren, came publishing to you the testimony of God, not with excellence of discourse or of wisdom ; for I determined not to know any thing among you, except Jesus Christ, and him crucified. And I was with you in weakness and in fear and in much trembling : and my discourse and my preaching were not with persuasive words of human wisdom, but with demonstration of Spirit and power ; that your belief might not be by the wisdom of men, but by the power of God. Yet amongst those of ripe understanding we are speaking wisdom ; not however the wisdom of this aion, nor of the rulers of this aion who come to nought : but we are speaking the wisdom of God in mystery, the hidden wisdom which God pre-appointed before the aions for our glory ; which none of the rulers of this aion knew, for if they had known it they would not have crucified the Lord of glory : yea, as it is written, things that eye hath not seen, and ear hath not heard, and that have not entered into the heart of man, which God hath prepared for those who love him. To us however God hath revealed them through his Spirit ; for the Spirit searcheth all things, even the deep things of God. For who of men knoweth the things of a man, except the spirit of the man within him ? So also no one knoweth the things of God, except the Spirit of God. And we have not received the spirit of the world, but the Spirit which is from God, that we may know the things freely given to us by God ; which things also we speak, not in words taught by human wisdom but in those taught by Holy Spirit, and connect spiritual things with spiritual words. But the *soulish**

* *The soulish man.* This expression is used to signify that human state in which a man acts, or intends to act, from his own will and by his mere reason and intellect ; that state in which the soul acts,

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man receiveth not the things of the Spirit of God, for they are foolishness to him; and he cannot know them, because they are examined spiritually. The spiritual man however examineth every one, but he himself is examined by no one; for any one hath known the Lord's mind who shall bring him into contact. We then have the mind of Christ. (2.)

4. And I Brethren, could not speak to you as to spiritual persons, but as to carnal persons, as to babes in Christ: I fed you with milk, and not with meat; for ye had not yet the capability. But even now ye have not the capability, since ye are still carnal; for whereas there are amongst you jealousy and contention and divisions, are ye not carnal, and walk humanly? Because whilst one saith, I indeed am of Paul; and another, I of Apollos; are ye not carnal? Who then is Paul, and who Apollos, but ministers through whom ye believed, even as the Lord gave to each? I planted, Apollos watered; but God gave growth: so that neither the planter, nor the waterer, is any thing; but God who giveth growth. And the planter and the waterer are one; yet each shall receive his own reward according to his own labour: for we are fellowlabourers under God; ye are God's husbandry, God's building. According to the grace of God given to me, as a wise master-builder I have laid a foundation; and another buildeth on it: but let each take care how he buildeth on it. For other foundation can no one lay besides that which is laid, which is Jesus Christ: and if any one buildeth upon this foundation gold, silver, precious stones, wood, hay, stubble, the work of each shall be made apparent, for the day will show it; because it will be disclosed in fire, and the fire will prove each man's work, of what sort it is. If any man's work of superstructure shall remain, he will receive a reward: if any man's work shall be burnt, he will suffer loss: but he himself shall be saved,

or intends to act, by its own powers, as deeming them to be sufficient for obtaining all necessary knowledge; and in which it has no intention or thought of seeking those higher powers of the Spirit mentioned in the context.

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yet so as through fire. Know ye not that ye are the temple of God and the Spirit of God dwelleth in you? If any one damageth the temple of God, God will damage him; for holy is the temple of God, which ye are. Let no man deceive himself: if any one amongst you seemeth to be wise as to this aion, let him become foolish, that he may become wise; because the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their craftiness: and again, The Lord knoweth the thoughts of the wise, that they are vain. Let no one therefore glory in men: for all things are your's; whether Paul, or Apollos, or Kephas, or the world, or life, or death, or things present, or things to come; all are your's, and ye are Christ's, and Christ is God's. (3.)

5. Let every one so estimate us as servants of Christ and stewards of mysteries of God. Moreover, it is required in stewards, that a man should be found faithful. To me however it is a very small matter that I should be brought to account by you, or by any human tribunal: yea, I bring not myself to account; (for indeed I am not conscious of any thing; yet I am not justified by this) but he who bringeth me to account is the Lord. Therefore judge not any thing before the time, until the Lord come, who will both throw light upon the hidden things of darkness, and make manifest the designs of the hearts; and then the praise for each shall be from God. And these things Brethren, have I figuratively taken to myself and Apollos on your account; that in us ye may learn not to entertain opinions above what is written, that no one of you be puffed up for the one against the other. For who maketh thee to differ? Or what hast thou which thou hast not received? But if thou receivedst it, why boastest thou as if thou receivedst it not? Already ye have been satiated, already ye have become rich, without us ye have reigned: yea, and I would that ye did reign, that we also might reign with you. For I think that God hath exhibited us the Apostles last, as appointed to death; because we have been made a spec-

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tacle to the world, and to angels, and to men. We are fools on account of Christ, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are without honour: up to this very hour we hunger, and thirst, and are stripped of our clothing, and are buffeted, and have no certain abode, and labour working with our own hands: when reviled, we bless; when persecuted, we use patience; when calumniated, we entreat; as the offscourings of the world have we been, the offscraping of all things, unto this day. I write not these things to put you to shame, but as my beloved children I admonish you. For if ye may have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the gospel. I beseech you therefore, be ye imitators of me. On this account I have sent to you Timothy, who is my beloved and faithful son in the Lord, who will bring to your remembrance my ways in Christ, even as I teach every where in every church. Now some have been puffed up as if I were not coming to you; but I shall come to you quickly, if the Lord will, and shall know not the speech of those who are puffed up, but the power: for the kingdom of God is not in speech, but in power. What will ye? Must I come to you with a rod; or altogether with love, and a spirit of meekness? (4.)

II. There is a report of fornication amongst you, and such fornication as is not even named amongst the gentiles; so that a certain man hath his father's wife. And ye have been puffed up, and have not rather mourned, in order that he who hath done this deed might be taken away from the midst of you. For I indeed as absent in body, yet present in spirit, have already as present given sentence concerning him who hath committed this; that in the name of our Lord Jesus Christ, ye and my spirit having assembled together with the power of our Lord Jesus Christ, are to deliver that person to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole

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mass? Purge out therefore the old leaven, that ye may be a new mass, according as ye are unleavened: for our passover also, Christ, hath been sacrificed for us. Wherefore let us keep the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened bread of sincerity and truth. I have been writing to you in the letter not to associate with fornicators; yet not altogether the fornicators of this world, or the covetous, or the rapacious, or the idolaters, since then ye would have to go out of the world: but now I have been writing to you, that if any one called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or rapacious, ye are not to associate with him; with such a man ye are not so much as to eat. For what have I to do to judge those without also? Those within ye do not judge. But those without God will judge." Take away therefore from among yourselves that wicked person. (5.)

2. Dareth any of you, who hath a matter of dispute with another, go to law before the unrighteous, and not before the saints? Know ye not that the saints shall judge the world? And if the world is to be judged by you, are ye unfit for acts of judgment the very smallest? Know ye not that we shall judge angels? What, not then the things of this life? If therefore ye have litigations about things of this life, do ye set those for judges who are of no esteem in the church? To your shame I say this. So, is there not amongst you even one wise man who would be able to decide between brethren? but brother goeth to law with brother, and this before unbelievers? Already therefore indeed there is altogether a defect in you, since ye have lawsuits amongst yourselves. Why not rather be wronged? Why not rather be defrauded? But yourselves wrong and defraud, and this brethren. What, know ye not that the unrighteous shall not inherit the kingdom of God? Deceive not yourselves: neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor abusers of themselves with

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men, nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye have washed yourselves, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus and in the Spirit of our God. All things are lawful for me, but not all things profit: all things are lawful for me, but I will not be brought under the dominion of any. Meats for the belly, and the belly for meats: but God will abolish both it and them. The body however is not for fornication, but for the Lord; and the Lord for the body: and God both hath raised up the Lord, and will raise up us through his power. Know ye not that your bodies are members of Christ? Shall I then take the members of the Anointed, and make them members of a harlot? Not so. What! know ye not that he who is joined to a harlot, is one body? For the two, saith he, shall be one flesh. But he who is joined to the Lord, is one spirit. Flee fornication. Every offence which a man may commit is extern to the body; but he who committeth fornication sinneth against his own body. What! know ye not, that your body is a temple of Holy Spirit in you, which ye have from God; and that ye are not your own? For ye have been bought with a price: glorify God therefore with your body, and with your spirit, which are God's. (6.)

III. Now for the things concerning which ye wrote to me: it is good for a man not to touch a woman. Nevertheless, by reason of the fornications, let every man have his own wife, and let every woman have her own husband: let the husband render what is due^a to the wife; and similarly, the wife to the husband. The wife hath not the authority over her own body, but the husband: and similarly, the husband hath not the authority over his own body, but the wife. Deprive not each other, except it be by agreement for a season, that ye may be free for fasting and prayer; and again come together, that Satan may not tempt you through your inconti-

^a Due benevolence.

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nency. This however I speak in the way of consent, not in the way of commandment. For I wish that all men were even as myself; but every man hath his proper gift from God, one indeed after this manner, and another after that. I say therefore to the unmarried and to the widows, it is good for them if they can remain even as I: but if they have not power over themselves, let them marry; for it is better to marry than to burn. To the married however I give commandment, (not I, but the Lord) that the wife is not to depart from her husband; but if she depart, let her remain single, or let her be reconciled to her husband: and also that the husband is not to put away his wife. But to the rest I speak, not the Lord: if any brother hath an unbelieving wife, and she thinks it well to live with him, let him not put her away: and the woman who hath an unbelieving husband, and he thinks it well to live with her, let her not leave him; for the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband: otherwise indeed your children would be unclean, but now they are holy. If however the unbeliever depart, let him depart; the brother, or the sister, is not in bondage in such cases: (And God hath called us to peace) for what knowest thou O wife, whether thou shalt save thy husband? Or what knowest thou O husband, whether thou shalt save thy wife, or not? (7. 1-16.)

2. As God hath distributed to each, as the Lord hath called each, so let him walk: and so I ordain in all the churches. Hath any one been called when circumcised? Let him not make himself uncircumcised. Hath any one been called in uncircumcision? Let him not circumcise himself. Circumcision is nothing, and uncircumcision is nothing, except as an observance of God's commandments. Let each remain in the vocation in which he was called. Wert thou called when a servant? Let it not trouble thee: (but if indeed thou canst be made free, accept it rather) for he who was called in the Lord when a servant, is the Lord's freed-man; and likewise he who was called when free, is Christ's servant.

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Ye have been bought with a price ; become not servants of men. Brethren, let each abide with God in that in which he was called. (7. 17-24.)

3. Now concerning virgins I have no commandment of the Lord ; but I give an opinion as one who hath obtained mercy from the Lord to be faithful. I think therefore that this is right by reason of the present distress ; that it is good for a man so to be. Art thou engaged to a woman ? Seek not to be disengaged. Art thou unengaged to a woman ? Seek not a wife. , But if thou wert to marry, thou wouldest not sin ; and if a virgin were to marry, she would not sin : yet such shall have trouble in the flesh : but I spare you. This however I say Brethren, (The time, what remains, is short) in order that even those who have wives may be as not having them ; and those who weep as not weeping ; and those who rejoice as not rejoicing ; and those who buy as not possessing ; and those who use this world as not making use of it : for the fashion of this world passeth away. I desire also that ye should be unsolicitous. The unmarried man careth for the things of the Lord, how he shall please the Lord : but the married man careth for the things of the world, how he shall please his wife. Also the wife and the virgin differ : the unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit ; but the married woman careth for the things of the world, how she shall please her husband. This however I speak for your own profit, not that I may cast a snare upon you, but for what is becoming and assiduous towards the Lord without distraction. But if any one thinketh that he behaveth unbecomingly towards his virgin if she pass the flower of her age, and thus it ought to be, let him do what he will ; he sinneth not ; let them marry. But he who standeth steadfast in his heart, not having necessity, and hath power over his own will, and hath resolved in his heart to keep his own virginity, he doeth well. So that even he who giveth himself in marriage doeth well ; but he who giveth not himself in marriage

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doeth better. A woman is bound by the law as long as her husband liveth : but if her husband be dead, she is free to be married to whom she will, only in the Lord. But she will be happier if she so continue, according to my judgment ; and I also think that the Spirit of God is with me. (7. 25-40.)

4. Also concerning idols' offerings. We know that we all have knowledge : knowledge puffeth up, but love edifieth : and if any one thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know it ; but if any one loveth God, he is known by him. Therefore as to eating idols' offerings, we know that an idol is nothing in the world, and that there is no other God but one. For although there are gods so called, whether in heaven or on the earth, (As indeed there are many gods, and many lords) yet to us there is one God, the Father, out of whom are all things, and we unto him ; and one Lord, Jesus Christ, through whom are all things, and we through him. But all have not this knowledge ; and some to this time with consciousness of the idol eat an idol's offering as such, and their conscience being weak is defiled. But meat commendeth us not to God : for neither if we eat are we the better, nor if we eat not are we the worse. Beware therefore lest at any time this power of your's become a stumbling block to the weak : for if any one see thee, who hast knowledge, at table in an idol's temple, shall not his conscience, weak as he is, be wrought up to the eating of the idols' offerings ? And shall the weak brother, on account of whom Christ died, perish by means of thy knowledge ? But when ye thus sin against the brethren and hurt their weak consciences, ye sin against Christ. Wherefore if food cause my brother to stumble, I will never eat flesh, that I may not cause my brother to stumble. (8.)

IV. Am I not free ? Am I not an apostle ? Have I not seen Jesus Christ our Lord ? Are not ye in the Lord my work ? If to others I am not an apostle, yet to you surely I am ; for the seal of my apostleship are ye in the Lord. My apology therefore to those who

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call me to account is this: Have we not authority to eat, and to drink? Have we not authority to lead about a sister wife, even as the other apostles, and the brethren of the Lord, and Kephas? Or have I only and Barnabas no authority for not working? Who goeth to war at any time at his own expence? Who planteth a vineyard, and eateth not of it's fruit? Or who tendeth a flock, and is not fed from the milk of the flock? Do I speak these things according to human maxims? Or saith not the law also these things? For in the law of Moses it is written, Thou shalt not muzzle an ox treading out corn. Is God's care for the oxen? Or saith he this altogether on our account? On our account: for it was written, because he who ploweth ought to plow in hope, and he who treadeth out the corn in hope ought to be a partaker of his hope. If we have sown to you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this authority over you, do not we more? But we have not used this authority: yea we hold off all things, that we may not give any hindrance to the gospel of the Anointed. Know ye not that those who perform the sacred rites, are fed from the temple? those who attend at the altar, have a portion with the altar? So also hath the Lord ordained for those who publish the gospel, that they shall live by the gospel. I however have used none of these things: and I have not written these things, that it should be so done for me; because it were better for me to die, than that any one should make void my reason for glorying. For if I preach the gospel, I have no reason for glorying, since a necessity is laid upon me: woe is to me indeed, if I preach not the gospel. For if I do this willingly, I have a reward: but if unwillingly, a stewardship has been entrusted to me. What then is my reward? That as I preach the gospel, I may offer free of cost the gospel of the Anointed, so as not to make use of my authority in the gospel. For free as I am from all, I have made myself servant to all, that I might gain the more. And I have

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been to the Jews as a Jew, that I might gain the Jews; to those under the law as under the law, that I might gain those under the law: to those without the law as without the law, (Not being without the law to God, but under the law to Christ) that I might gain those without the law: to the weak I have been as one weak, that I might gain the weak: I have been all things to all men, that by all means I might save some. But this I do on account of the gospel, that I may be a partaker with it. Know ye not that those who run in the course, they all indeed run, yet only one receiveth the prize? So run ye, that ye may receive. Besides, every one who contendeth is temperate in all things: they indeed that they may receive a corruptible crown; but we, an incorruptible. I therefore so run, not as uncertainly: I so deal my blows, not as one who striketh the air; but I beat down my body, and bring it into subjection, that, having preached to others, I may not by any means myself be unapproved. (9.)

2. Moreover I am unwilling that ye should not know Brethren, that our fathers were all under the cloud, and all passed through the sea, and all baptized themselves unto Moses in the cloud and in the sea, and all ate of the same spiritual meat, and all drank of the same spiritual drink; for they drank from the spiritual rock following them, and this rock was the Anointed. But with the greater part of them God was not well pleased; for they were overthrown in the wilderness. Now these things have become our examples, that we should not lust after evil things, even as they lusted. Be not ye then idolaters, as were some of them; as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt the Anointed, as also some of them tempted him, and perished by the serpents. Neither murmur ye, as also some of them murmured, and perished by the destroyer. Now these things, all examples, happened to them, and have been

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written for the instruction of us on to whom the ends of the aions have come. Wherefore let him who thinketh he standeth take heed lest he fall. No temptation hath taken you but such as is common to men ; and God is faithful, who will not suffer you to be tempted beyond your strength, but will with the temptation make also the way of escape, that ye may be able to undergo it. Wherefore, my beloved, flee from idolatry. I speak as to men of understanding ; judge ye what I say : The cup of blessing which we bless, is it not a participation of the blood of the Anointed ? The bread which we break, is it not a participation of the body of the Anointed ? Because we though many are one bread, one body ; for we all are partakers of that one bread. Consider Israel after the flesh : are not those who eat the sacrifices partakers with the altar ? What say I then ? that an idol is any thing ? or, that an idol's offering is any thing ? But I say, that those things which the gentiles sacrifice, they sacrifice to demons, and not to God : and I am not willing that ye should be partakers with the demons. Ye cannot drink the cup of the Lord, and the cup of demons : ye cannot partake at the table of the Lord, and at the table of demons. What ! are we provoking the Lord to jealousy ? are we stronger than he ? All things are lawful for me, but all things profit not : all things are lawful for me, but all things edify not. Let no one seek his own advantage, but each the other's. Eat ye whatever is sold in the shambles, not making inquiry for the sake of conscience ; for the earth and its fulness are the Lord's. And if an unbeliever invites you, and ye are willing to go, eat of whatever is placed before you, not making inquiry for the sake of conscience. But if any one should say to you, This is an idol's offering, eat it not, for the sake of him who declared this and for the sake of conscience ; for the earth and its fulness are the Lord's. Conscience, I say indeed, not thine, but the other's : for wherefore is my liberty to be judged under the conscience of another ? And if I partake with thanksgiving, why am I to be reproached for that for which

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I give thanks for. Whether therefore ye eat, or drink, or whatever ye do; do all things to the glory of God. Be not causes of stumbling to Jews or Gentiles, or to the church of God; even as I please all men in all things, not seeking my own advantage, but that of the many, that they may be saved. Be ye imitators of me, even as I am of Christ. (10. 11. 1.)

V. Now I praise you Brethren, that ye remember me in all things, and hold fast the traditions even as I delivered them to you. But I wish you to know, that the head of every man is the Anointed; and the head of woman, the man; and the head of Christ, God. Every man praying, or prophesying,* with his head covered dishonoureth his head: but every woman praying, or prophesying, with her head uncovered dishonoureth her head; for that is one and the same thing as if she were shaven. Because if a woman be not covered, let her also be shorn; but if it would be a shame for a woman to be shorn or shaven, let her be covered. For man indeed ought not to cover his head, he being the image and glory of God: but woman is the glory of man; because man is not out of woman, but woman out of man; and also because man was not created on account of the woman, but woman on account of the man. For this reason the woman ought to bear a token of his authority on the head, on account of the angels. Notwithstanding, neither is man apart from woman, nor woman apart from man, in the Lord. For like as the woman is out of the man, so also the man is through the woman; but all things out of God. Judge in your own

* *Prophesying.* The word in the original is a modification of the verb *προφητεύω*; a verb which is used by the sacred writers to express these three kindred ideas: by a gift of the Holy Spirit to set forth, explain, and apply the doctrine of the Son of God in all its bearings and relations; to predict future events; and to be in one and the same spirit with those prophesying audibly in either of these ways, and thus spiritually and silently to prophesy with them. When the act of prophesying is predicated of any person, or persons, what the Scriptures say otherwise respecting such person, or persons, will have to be considered, in order to ascertain which of these three ideas is the one which the writer intended to signify.

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selves ; is it becoming for a woman to pray to God uncovered ? Or does not nature itself teach you, that if a man have long hair, it is a dishonour to him : but if a woman have long hair, it is her glory ; because the long hair was given her for a covering. If however any one is disposed to be contentious, we have no such custom, nor the churches of God. (11. 2-16.)

2. This however which I am about to tell you I praise not ; that ye assemble not for the better, but for the worse. For first indeed I hear that when ye assemble in church^c there are schisms among you ; and partly I believe it : for there must needs be heresies also among you, that the approved may be made manifest among you. Your assembling therefore in the same place, is not eating the Lord's supper ; for in eating each taketh his own supper before another, and one is hungry, and another is drunken. What ! have ye not houses for eating and drinking ? Or despise ye the church of God, and put to shame those who have nothing ? What shall I say to you ? Shall I praise you for this ? I praise you not. For I received from the Lord, what I also delivered to you, That the Lord Jesus in the night in which he was betrayed took bread, and having given thanks he brake it, and said, Take, eat ; this is my body which is to be broken for you ; do this in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood : do this, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye proclaim openly the Lord's death till he come. So that whosoever shall eat this bread, or drink the cup of the Lord, in an unbecoming manner, will be obnoxious to the body and blood of the Lord. Therefore let a man try himself, and thus let him eat of that bread, and drink of that cup ; for he who eateth and drinketh in an unbecoming manner eateth and drinketh condemnation to himself, not discerning the Lord's body. On this account many amongst you are weak and infirm, and

^c The church.

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not a few fall asleep. For if we judged ourselves we should not be judged: but when judged by the Lord we are chastened, that we should not be condemned with the world. Therefore my Brethren, when ye assemble to eat, wait one for another; but if any one be hungry, let him eat at home; that ye come not together for your condemnation. And the rest I will set in order when I come. (11. 17-34.)

VI. And with respect to the spiritual matters, Brethren, I do not wish you to be ignorant. Ye know that ye were gentiles, carried away after speechless idols, however ye might be led. Wherefore I make known to you, that no one speaking by the Spirit of God saith Jesus for anathema; and that no one can speak the Lord Jesus but by Holy Spirit. There are however diversities of gifts, but the same Spirit; and there are diversities of ministrations, yet the same Lord; and there are diversities of operations, but it is the same God who effecteth them all in all. To each however hath been given a manifestation of the Spirit that he may profit by it. For to one indeed hath been given through the Spirit, the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another also faith, by the same Spirit; and to another the gifts of healing, by the same Spirit; and to another the working of miracles; and to another prophecy;* and to another discernment of spirits; and to another productions of tongues; and to another interpretation of tongues; but all these things operateth the one and the same Spirit, distributing his own to each according as he wills. For like as the

* *Prophecy.* The word in the original is *προφητεία*, which is here sometimes rendered by prophet-gift, and like the kindred verb which is the subject of the preceding note, is used with a variety of signification. Sometimes it signifies the whole prophet-gift, and the whole range of the prophet's office and ministration in expounding and applying the doctrine of God's Anointed, whether to convert unbelievers, or further to instruct and comfort believers; sometimes it signifies the gift of predicting future events; and sometimes the prediction itself.

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body is one and hath many members, yet all the members of that one body though they are many, are one body, so also is the Anointed; because in one Spirit we all have been baptized for one body, (whether Jews or Grecians, whether bond or free) and all have been made to drink for one spirit. For the body also is not one member but many. If the foot should say, Because I am not the hand, I am not of the body; not for this, it would not be of the body. And if the ear should say, Because I am not the eye, I am not of the body; not for this, it would not be of the body. If the whole body were eye, where would be the hearing? if the whole ear, where the smelling? But now God hath placed each of the members in the body as he hath chosen. Besides, if they were all one member, where would be the body? But now they are many members indeed, yet one body. The eye therefore cannot say to the hand, I have no need of thee; or again, the head to the feet, I have no need of you. But indeed, by how much more are those members of the body necessary which seem to be the weakest? Yea, and those members of the body which we think to be most without honour, on these we bestow more abundant honour; and our uncomely members have more abundant comeliness. Our comely members indeed have no need: but God hath compounded together the body, so as to give more abundant honour to that part which lacked it; in order that there might not be any schism in the body, but that the members should take the same care one for another: so that if one member suffers, all the members suffer with it; and if one member is honoured, all the members rejoice with it. Ye then are the body of Christ, and members severally; even those whom God indeed hath placed in the church: first apostles, secondly prophets, thirdly teachers, then workers of miracles, then gifts of healing, helps, productions of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak by

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tongues? Do all interpret? Desire earnestly however the best gifts; and I am about to show you a way yet more according to excellence. (12.)

2. If I speak with the tongues of men and of angels, but have not love, I am become a sounding brass, or a clanging cymbal. And if I have prophecy and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, but have not love, I am nothing. And if I distribute in food all that I have, and if I deliver my body that I might be burned, but have not love, I am nothing profited. Love waiteth patiently, acteth kindly; love envieth not; love vaunteth not itself, is not puffed up, behaveth not itself indecently, seeketh not its own advantage, is not soured, imputeth not evil, rejoiceth not in injustice but rejoiceth in the truth, sheltereth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but as to prophet-gifts they shall be rendered useless; or tongues, they shall cease; or knowledge, it shall be abolished. For we know in part, and we prophesy in part: but when what is complete is come, then what is in part shall be done away. When I was a child I spake as a child, I thought as a child, I reasoned as a child: but when I became a man I put away the things of the child. For now we see through a casement in *enigma*,* but then face to face: now I know in part; but then I shall know even as I have been known. Now therefore these three remain; Faith, Hope, Love: yet the greatest of these is Love. (13.)

3. Follow diligently after Love; earnestly desire also

* *Through a casement in enigma.* The expression in the original is δι' ἐσόπτρου ἐν αἰνίγματι. The casements of the ancients were fitted up with plates of horn, or panes of semi-pellucid stone: such an optic therefore might well serve as a figure by which to represent that imperfect medium which is still between the spiritual eyes of believers, and those things of Christ's kingdom which they expect at length both to see and to possess. These things are even for them still *in enigma*: they feel them to exist indeed, and to exist as their's; but when they would look for them, whether in their own hearts and minds, or in the mirror of the visible creation, they find little more than hints and shadows, or dim delineations.

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spiritual gifts, and chiefly that ye may prophesy. For he who speaketh by tongue speaketh not to men, but to God; for no one understandeth him, but in spirit speaketh he mysteries. But he who prophesieth speaketh to men, for edification and for exhortation and for comfort. He who speaketh by tongue edifieth himself; but he who prophesieth edifieth the church. I wish indeed that ye all spake by tongues, but more that ye might prophesy: for greater is he who prophesieth than he who speaketh by tongues, unless he interpret, that the church may receive edification. But now Brethren, if I should come to you speaking by tongues, what should I profit you, unless I should speak to you either in the way of revelation, or in the way of knowledge, or in the way of prophecy, or in the way of doctrine? So also lifeless things which give sound, whether pipe or harp, if they make not a distinction in the tones, how shall it be known what is piped, or what is harped? For even if the trumpet give an uncertain sound, who will prepare for the battle? Thus also unless ye by the tongue give an intelligible utterance, how shall any one know what is spoken? For ye will be speaking into the air. Be it that there are so many kinds of languages in the world, yet no one of them is without meaning: if then I know not the signification of the language, I shall be to him who speaketh a barbarian, and he who speaketh will be a barbarian to me. Thus therefore, since ye earnestly desire spiritual gifts, seek them that ye may abound for the edification of the church. Wherefore let him who speaketh by tongue pray that he may interpret. For if I pray by tongue, my spirit prayeth, but my mind is unfruitful. How then? I will pray with the spirit, and I will pray with the mind also: I will sing praises with the spirit, and I will sing praises with the mind also. Because if thou bléssest with the spirit, how shall he who occupieth the place of the untaught say amen to thy thanksgiving, since he knoweth not what thou sayest? For thou indeed givest thanks well, but the other is not edified. I thank my God that I speak by tongues more

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than you all : yet I had rather speak five words through my mind in church that I might also instruct others, than ten thousand words by tongue. Brethren, be not children in mind ; but in malice be infants, and in mind be adults. In the law it is written, By men of other tongues, and by other lips, will I speak to this people ; and yet even so they will not hearken to me, saith the Lord. So that tongues are for a sign, not to believers, but to unbelievers : prophecy however is not for unbelievers, but for believers. If therefore the whole church should be assembled in one place, and all should speak by tongues, should untaught men, or unbelievers, come in, would they not say that ye are mad ? But if all should prophesy, and an unbeliever, or an untaught person should come in, he would be discovered by all, he would be examined by all : and thus the secrets of his heart would become manifest ; and so falling down on his face he would worship God, and declare that of a truth God is in you. How is it then, Brethren ? When ye are come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation : let all things be done for edification. If then any one is to speak by tongue, let two or at most three, speak, and by turns ; and let one interpret. But if there is no interpreter, let such a one keep silence in the assembly ; and let him speak to himself and to God. Also let two or three prophets speak, and let the others judge : but if a revelation should be made to another sitting by, let the first keep silence ; for ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of prophets are subject to prophets : for God is not a God of tumult but of peace. As in all the assemblies of the saints, let your women keep silence in the assemblies : for they are not permitted to speak, but they are to be in subjection, as also saith the Law. And if they wish to learn any thing, let them ask their own husbands at home : for it is a shame for women to speak in assembly. What ! Hath the word of God come forth from you ? Or hath it reached to you alone ? If any

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one thinketh himself to be a prophet, or spiritual, let him acknowledge that the things which I write to you are commandments of the Lord. But if such a one is ignorant, let him be ignorant. Wherefore Brethren, earnestly desire to prophesy, and forbid not to speak by tongues. Let all things be done decently, and in order. (14.)

4. Moreover Brethren, I am declaring to you the gospel which I published to you, which also ye received, in which also ye have continued, through which ye are to be saved, (with which discourse I published it to you, if ye remember) unless ye have believed in vain. For I delivered to you amongst the chief things, what also I had received, that Christ died for our sins, according to the Scriptures; that he also was buried, and that he was raised the third day, according to the Scriptures; and that he appeared to Kephas, then to the twelve; afterwards he appeared to more than five hundred brethren at once, the greater part of whom are alive at this time, but some have fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the one unduly born, he appeared even to me. For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God. Yet by God's grace I am what I am: and his grace which hath been in me, hath not been ineffectual; but I have laboured more abundantly than they all; yet not I, but the grace of God which hath been with me. Whether I therefore, or they, so we proclaim, and so ye believed. If then Christ is proclaimed, that he hath been raised from the dead, how say some among you that there is not a resurrection of the dead? But if there is not a resurrection of the dead, Christ hath not been raised: and if Christ hath not been raised, our proclamation then is useless, and your faith also is useless. Yea, and we are made out false witnesses of God; because we have testified for God that he raised the Anointed, whom he raised not, if the dead are not raised: because if the dead are not raised, Christ hath not been raised. But

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if Christ hath not been raised, your faith is vain, ye are still in your sins : therefore also those who have fallen asleep in Christ have perished. If for this life only we have been hoping in Christ, we are of all men the most to be pitied. But now Christ hath been raised from the dead, the^d first-fruits of those who had fallen asleep. For since through man is death, through man is also the resurrection of the dead : because like as in the Adam all die, so also in the Anointed all shall be made alive. But every one in his own order : the first-fruits the Anointed : then those who are the Anointed's, at his advent : afterward shall be the end, when he shall have delivered up the kingdom to God even the Father ; when he shall have abolished all rule, and all authority and power : for it behoveth him to reign, until he hath put all the enemies under his feet. Death, the last enemy, is to be destroyed ; for he hath put all things in subjection under his feet. Yet when he said, that all things had been made subject to him, manifest is it that he was excepted, who had made all things subject to him : and when all things have been subjected to him, then also the Son himself shall be subject to him who had made all things subject to him, that God may be all in all. Otherwise what shall they do who are baptized for the dead, if the dead rise not at all ? Why also are they baptized for the dead ? And why are we in danger every hour ? I protest by the glorying for you, which I have in Christ Jesus our Lord, I die daily. If by the will of man I have fought with beasts at Ephesus, what profit is it to me if the dead rise not ? Let us eat* and drink, for to-morrow we die. Be not deceived : evil communications corrupt good manners. Awake as is meet, and sin not : for some are ignorant of God. To

^d Hath become the.

* *Let us eat, &c.* The prophet Isaiah (xxii. 13.) had used these words as having been uttered by the rebellious of his day : it appears that in the Corinthian church were some who but too much resembled those sensual unbelievers, and that the apostle saw it to be necessary to caution the church against the danger of being misled by them.

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your shame I say this. But some one will say; How are the dead raised? and with what sort of body do they come? Inconsiderate man! what thou sowest is not quickened, unless it die. And what thou sowest thou sowest, not the body which shall be, but a mere grain, it may be of wheat, or of some of the other kinds: and God giveth it a body as he hath chosen, and to every seed its own body. Not all flesh is the same flesh; but there is one flesh indeed of men, and another flesh of beasts, and another of fishes, and another of birds. There are also celestial bodies, and terrestrial bodies: but the glory indeed of the celestial is one, and that of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for star differeth from star in glory. Thus also is the resurrection of the dead. What is sown in corruption, is raised in incorruption: what is sown in dishonour, is raised in glory: what is sown in weakness, is raised in power: what is sown a soulish body,* is raised a spiritual body. There is a soulish body, and there is a spiritual body: thus also is it written; The first man Adam became a living soul; the last Adam a quickening spirit. The spiritual however was not first, but the soulish; then the spiritual. The first man was out of the ground, earthy; the second man, the Lord out of heaven: as was the earthy, such also are the earthy; and as the heavenly, such also are the heavenly: and like as we have borne the image of the earthy, we shall also bear the image of the heavenly. But this I say, Brethren, that flesh and blood can not inherit the kingdom of God, neither can corruption inherit incorruption. Behold, I tell you a mystery: We shall not indeed all sleep, but we shall all be changed, in an instant, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this cor-

* *A soulish body.* The present human body is so called because by it the soul is prepared, according to its state, to appear in this state of redemption and attainable salvation.

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ruptible must put on incorruption, and this mortal must put on immortality. When therefore this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will be brought to pass the saying which is written, Death hath been swallowed up in victory. Where, O Death, is thy sting? Where, O Hades, thy victory? The sting indeed of death is sin; and the power of sin is the law: thanks therefore be to God, who is giving us the victory through our Lord Jesus Christ. Wherefore my beloved Brethren, be ye steadfast, immoveable, abounding always in the work of the Lord, as ye know that your labour in the Lord is not ineffectual. (15.)

VII. Now concerning the collection for the saints, as I appointed for the churches of Galatia so also do ye. On the first day of the week let each one of you lay by in store somewhat of that in which he is prospered; lest when I have come, then the collections should be made. And when I am come, I will send those to whom ye shall give letters of approval, to carry your bounty to Jerusalem. And if it should be right for me to go also, they shall go with me. I shall come to you however when I have passed through Macedonia: (for I am about to pass through Macedonia) and it may be that I shall stop, and even winter with you, that ye may conduct me forward whithersoever I may go. For I am not willing to see you this time by the way; but I hope to stay some time with you, if the Lord shall permit. I shall remain in Ephesus however till Pentecost; for a door of great efficiency hath opened to me, and the adversaries are many. If then Timothy should come, see that he be with you without fear; for he performeth the work of the Lord even as myself. Let no one therefore slight him, but conduct ye him forward in peace, that he may come to me; for I expect him with the brethren. But with respect to brother Apollos, I earnestly exhorted him to come to you with the brethren; yet he was not at all willing to come at present; but he will come when he shall have opportunity. Watch, stand

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firm in the faith, acquit yourselves like men, be strong. Let all things be done in love. Brethren, ye know the family of Stephanas, that they are the first fruits of Achaia, and have laid themselves out for ministering to the saints: I beseech you therefore to submit yourselves to such persons, and to every one who worketh with us and laboureth. But I rejoice for the arrival of Stephanas and Fortunatus and Achaicus, because they have made up for the lack of you; for they have refreshed my spirit and yours: do ye therefore acknowledge such as these. (16. 1-18.)

2. The churches of Asia salute you. Aquila and Priscilla, together with the church in their house, earnestly greet you in the Lord. All the brethren salute you. Salute ye one another with a holy kiss. The salutation by my hand, Paul's. If any one love not the Lord Jesus Christ, let him be Anathema maranatha. The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen. (16. 19-24.)

THE SECOND EPISTLE TO THE CORINTHIANS.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle alludes to past deliverances and present trials; speaks of some great danger in which he had lately been in Asia, and calls on the Corinthians to unite with him in thanking God for the help and consolation already bestowed, and in praying to him for all needed assistance: he tells them that he had delayed to fulfil his promise to visit them, in order that in the interval they might correct what had been amiss, and spare him the necessity of using severity: he bids them forgive and comfort the penitent individual, whom for incestuous conduct he had delivered to the dominion of Satan: and he informs them, that having left Troas with many anxious thoughts respecting them and come to Macedonia to meet Titus, he here had found new reasons for admiring the work which God was carrying forward by the gospel of Jesus Christ.

II. To show that he was entitled to their entire confidence, and thus to make them feel that it was wrong to permit certain false teachers to decry his apostolic ministry, he reminds them of what this industry had been to them, and proves it to be far superior to the ministry of Moses; he avouches the present preeminent advantages, and the future glorious enjoyments, appertaining to that dispensation of the Spirit, that Covenant of reconciliation, of which by him God had made them partakers; and he refers them to their own experience since they had been thus elevated to have a share in this free gift of God through Jesus Christ.

III. In referring to the report of Titus, he expresses the joy which he had felt at thus learning the particulars of their compliance with the injunctions given in his former letter: he tells them of a contribution recently made by the Macedonians for the poor of the church of Jerusalem; and he informs them that he is sending Titus, and two other brethren, to help them in making up a like token of christian benevolence, according to the intention expressed by them a year ago; and he encourages them by the example of the Lord Jesus to give liberally.

IV. In referring to the disparaging terms in which those false teachers had spoken of his person and ministry, he again affirms his apostolic authority, and declares himself to be ready to use it in inflicting punishment if necessary; and he strengthens this appeal by reminding them that they had known him personally, and by expressing a hope that they would help to carry his ministry into countries beyond them: he cautions them against the subtlety of those deceiving teachers, proposes his own laborious and self-denying practice as a test by which to detect the falsehood of their pretensions, and declares that they are ministers of Satan and will be

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suitably punished: and by a summary of his manifold labours and sufferings, and a brief declaration of the abundant revelations which God had given him, he again vindicates his apostolic authority, and makes profession of his entire reliance on the power of the Lord Jesus.

V. He excuses himself for what he calls his boasting, again announces his intention to come to them, and reiterates his determination to punish those who should continue impenitent: he affirms the power of the Anointed dwelling in him to be amply sufficient for making good all that he had said respecting the might of his apostolic authority: and in bidding them farewell he exhorts them to union, and expresses his desire that they shall receive the fulness of the blessing of God in Jesus Christ.

This epistle is thought to have been written at Philippi, a few months after the first.

THE EPISTLE.

I. Paul an apostle of Jesus Christ through the will of God, and the brother Timothy, to the church of God which is in Corinth, together with all the saints who are throughout all Achaia; grace to you and peace from God our Father and the Lord Jesus Christ. (1. 1, 2.)

2. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, who comforteth us in all our affliction, that we may be able to comfort those who are in any affliction, by means of the consolation with which we ourselves are comforted by God. Because as the sufferings of the Anointed are abundant with us, so through the Anointed our consolation also aboundeth. Whether^a therefore we are afflicted, it is for your consolation and salvation; whether we are comforted, it is for your consolation, which is effectual in patient endurance of such sufferings as we also suffer: and our hope for you is steadfast; knowing that even as ye are partakers of the sufferings, so also of the consolation. For we are not

^a Whether therefore we are afflicted, it is for your consolation and salvation, which is effectual in patient endurance of such sufferings as we also suffer: whether we are comforted, it is for your consolation and salvation.

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willing Brethren, that ye should be ignorant concerning the affliction which befel us in Asia, that we were exceedingly oppressed beyond our strength, so that we despaired even of our life. But we ourselves held in ourselves the sentence of death, that we might not rely on ourselves, but on that God who raiseth the dead; who hath delivered us from so great a danger of death, and is delivering us; on whom we trust that he will still deliver us, ye also unitedly striving for us by prayer, that the free gift to us by the means of many persons might be acknowledged with thanks through many on our behalf. For this is the reason of our glorying; the testimony of our conscience, that in simplicity and sincerity before God, not by fleshly wisdom but by God's grace, we have had our conversation in the world, and more abundantly so with you. For we write to you no other things than those which ye read and acknowledge: and I hope that ye will acknowledge them even to the end, like as ye have acknowledged us in part, that we are your reason for glorying, even as ye also are ours, against the day of the Lord Jesus. (1. 3-14.)

3. And in this confidence I designed to come to you first that ye might have a second benefit; and through you to pass into Macedonia, and again to come from Macedonia to you, and by you to be helped forward towards Judea. Having then this design, have I therefore at all been acting with levity? Or the things which I design, do I design them after the manner of the flesh, that with me should be the yea-yea and the nay-nay? But as God is faithful, our word towards you was not yea and nay; for Jesus Christ the Son of God, who was proclaimed amongst you through us, through me and Silvanus and Timothy, was not yea and nay, but yea hath been in him: because whatsoever are the promises of God, in him is the Yea, and in him the Amen, for glory to God through us. And he who confirmeth us with you unto Christ, and hath anointed us, is God; who also hath sealed us, and given the

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earnest of his Spirit in our hearts. But I call God for a witness upon my soul, that to spare you I have not yet come to Corinth: not that we have dominion over your faith, but are fellow-helpers of your joy; for by faith ye stand. This however I determined with myself, that I would not in sorrow come again to you: for if I grieve you, who then is to gladden me, but he who is grieved by me? And I have written to you this very thing, that when I come I may not have sorrow from those for whom I ought to rejoice, being persuaded concerning you all, that my joy is that of you all. For out of much affliction and distress of heart I wrote to you with many tears, not that ye might be grieved, but that ye might know the abundant love which I have for you. If however any one hath caused grief, he hath not grieved me, but in some degree, that I may not be overburdensome, all of you. Sufficient for that person is this reproof from the many: so that on the contrary ye should rather forgive and comfort him, lest he should be overwhelmed by excessive grief. Wherefore I beseech you to give him a public proof of love. For to this end also I have written, that I may make proof of you, whether ye are obedient in all things. But to whom ye forgive any thing, I forgive it also: for if indeed I have forgiven any thing to him to whom I have forgiven it, on your account have I forgiven it, in the person of Christ, that we may not be overreached by Satan; for we are not ignorant of his devices. But when I came to Troas for the gospel of the Anointed, although a door was opened for me in the Lord, I had no rest in my spirit from not finding Titus my brother; but having taken leave of them, I departed for Macedonia. But thanks be to God who is always causing us to triumph by the Anointed, and making known the odour of the knowledge of him through us in every place: because we are to God a sweet odour of Christ in those who are obtaining salvation, and in those who are perishing; in these indeed we are an odour of death unto death, but in those an odour of life unto life.

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Who then is sufficient for these things? For we are not as many who adulterate the word of God, but as from sincerity, but as from God, in the presence of God we speak in Christ. (1. 15-24. 2.)

II. Are we to begin again to recommend ourselves? If not, need we, as some, letters of recommendation to you, or letters of recommendation from you? Our epistle are ye, written in our hearts, known and read by all men: manifest are ye that ye are the epistle of Christ by means of our ministration, written not with ink, but with Spirit of the living God; not on tables of stone, but on tables of flesh, tables of the heart. Such confidence therefore have we through the Anointed towards God: not that we are of ourselves sufficient to think any thing as of ourselves, but our sufficiency is from God, who also hath qualified us for ministers of a new covenant, not of letter but of Spirit; for the letter killeth, but the Spirit maketh alive. But if the ministration of death imprinted in letters on stones had its rise in glory, so that the children of Israel could not look steadfastly at the face of Moses on account of that glory of his countenance which was to be done away, how shall not rather the ministration of the Spirit be in glory? (For if the ministration of condemnation be a glory, the ministration of righteousness is much more abundant in glory; because even that which was made glorious was not made glorious in this respect, by reason of the preeminent glory.) For if that which was to be done away was through glory, much more that which was to abide is in glory. Having therefore such a hope we use much plainness of speech; and not as indeed Moses put a vail upon his face, for the reason that the children of Israel did not look steadfastly at the scope of that which was to be abolished. But their minds were blinded: for up to this day on the reading of the old covenant that same vail remains; not drawn back, because^b it is done away in Christ. Yea, up to this day, when Moses is read, a vail lieth on their

^b Which.

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heart; yet whensoever it shall turn to the Lord, the vail shall be taken away. (Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.) But we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, as indeed by Spirit of the Lord. (3.)

2. Wherefore having this ministry, as we have obtained mercy, we faint not; but have renounced the things of concealment and shame, not walking in craftiness, nor falsifying the word of God, but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But even if our gospel hath been hidden, it hath been hidden in those who are perishing; in whom, unbelievers as they are, the god of this aion hath blinded the understanding, that the lustre of the gospel of the glory of the Anointed, who is the image of God, might not shine forth to them. For we proclaim not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. Because God who commanded light to shine out of darkness, is he who hath shined in our hearts unto the lustre of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be God's, and not from us; (every where we are straitened, but not driven to a stand; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed) always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifested in our body: for we, living as we are, continually are delivered to death for the sake of Jesus, that also the life of Jesus might be manifested in our mortal flesh. So that indeed death worketh in us, but life in you. We therefore having the same spirit of faith, according to what is written, I believed, for this reason I have spoken; as we believe, for this reason we also speak; knowing that he who raised the Lord Jesus, will also raise us through Jesus and present us with you. For all things

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are for your sakes, that grace having abounded might through the thanksgiving of many be abundant to the glory of God. For this reason we faint not: but even if our outward man is perishing, yet our inward man is renewed day by day. For our light affliction of the present moment is working out for us a weight of glory from excellence to excellence aional; since we look not at the things seen, but at the things not seen; for the things seen are temporal, but the things not seen aional. Because we know that if our earthly house of tabernacle were taken down, we have a building from God, a house not made by hands, aional, in the heavens: also because in this we groan, greatly desiring to cover ourselves with our house from heaven; since indeed having been clothed we shall not be found naked: and again because we who are in this tabernacle groan, being burthened by it; for we wish not to unclothe ourselves, but to cover ourselves over, that mortality may be swallowed up by life. But he who hath wrought us for this very thing is God, who also hath given to us the earnest of the Spirit. Having confidence therefore always, and knowing that whilst we are at home in the body we are abroad from the Lord; (For we walk by faith, not by sight) confidence, I say, we have, and are desirous rather to be abroad from the body, and to be at home with the Lord. For which reason also we make it our earnest study to be, whether at home or abroad, well pleasing to him. For we must all be made manifest before the judgment-seat of the Anointed, that each may take to himself the things through the body according to those which he did, whether good or evil. (4. 5. 1-10.)

3. Knowing therefore the fear of the Lord we persuade men: to God however we have been manifest; and I trust that in your consciences also we have been manifest: for we are not again recommending ourselves to you, but giving you an opportunity of glorying for us, that ye may be prepared for those who glory in appearance, and not in heart. For whether we have been

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beside ourselves, it was for God; whether we are sober-minded, it is for you: because the love of the Anointed constraineth us; we having judged this, that since one hath died for all, therefore all have died; and that he hath died for all, in order that those who live should no further live for themselves, but for him who died and was raised again for them. Wherefore henceforward we know no one after the flesh; and although we have known Christ after the flesh, yet now know we him no more: so that if any one be in Christ, he is a new creature; old things have passed away, Behold, all things have been made new. But all things are out of God, who hath reconciled us to himself by means of Jesus Christ, and hath given to us the ministry of reconciliation; viz: That God was in Christ reconciling the world to himself, not imputing to them their trespasses; and hath put in us the word of reconciliation. In the place of Christ therefore we have the office of ambassador: as God beseeching by our means, we in the place of Christ entreat you, be ye reconciled to God; for him who knew not sin hath he made sin in our place, that we might become God's righteousness in him. Moreover as fellow-workers we also beseech you, not to frustrate the grace of God which ye have received: (For he saith, In a time of acceptance have I heard thee, and in a day of salvation have I helped thee: Behold, now is the gracious time of acceptance; Behold, now is the day of salvation) we in nothing giving any occasion of stumbling, that the ministry be not blamed; but in every thing showing ourselves as ministers of God, by much patience in afflictions, in necessities, in distresses, under stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by purity, by knowledge, by long suffering, by kindness, by Holy Spirit, by love unfeigned, by discourse of truth, by power of God; by means of the weapons of righteousness on the right hand and on the left, through honour and dishonour, through evil report and good report; as deceivers yet true, as unknown yet well known, as dying, yet, Behold, we live,

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as chastened yet not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things. Our mouth hath opened itself towards you, O Corinthians, our heart is enlarged: ye are not straitened in us, but ye are straitened in your own bowels: now for a like recompense, I speak as to children, be ye also enlarged. (5. 11-21. 6. 1-13.)

4. Be not diversely yoked with unbelievers: for what partnership have righteousness and unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath the temple of God with idols? For ye are the temple of the living God: even as God hath said, I will dwell in them, and will walk in them; yea I will be their God, and they shall be my people. Wherefore come ye out from the midst of them, and be ye separated, saith the Lord, and touch not any one unclean; and I will receive you, and will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore Beloved, these promises, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (6. 14-18. 7. 1.)

III. Receive us: we have wronged no one, we have corrupted no one, we have overreached no one. I speak not this in the way of blame; for I have already said, that ye are in our hearts to die together and to live together. Great is my freedom of speech concerning you, great is my glorying for you: I am filled with consolation, I greatly abound with joy above all our affliction. For when we had come into Macedonia our flesh had no rest, but we were troubled on every side: without were contests, within fears. But God who comforteth those that are cast down, comforted us by the coming of Titus; and not only by his coming, but also by the consolation with which he was comforted on account of you, as he recounted to us your earnest

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desire, your mourning, your zeal for me; so that I the more rejoiced. Because if by the letter I even made you grieve, I am not sorry: and if I was sorry, (For I see that that letter, though but for the occasion, made you grieve) now I rejoice; not because ye were grieved, but because ye were grieved unto repentance: for ye were grieved according to the will of God, that in nothing ye might be endamaged by us. For the sorrow in accordance with God worketh repentance unto salvation not to be regretted: but the sorrow of the world worketh death. For see, this very thing, that ye were grieved in accordance with God, what readiness it wrought in you! what exculpation, what indignation, what fear, what earnest desire, what zeal, what avengement! In every thing ye have showed yourselves to be clear in this matter. If therefore I have written to you, it was not for his sake who did the wrong, nor for his sake who was wronged; but that our^c ready care for you^d might be manifested among you, in the sight of God. Therefore we have been comforted in your consolation; and we have more abundantly rejoiced for the joy of Titus, because his spirit has been refreshed by you all. Because if I have boasted to him somewhat concerning you, I have not been put to shame; but as we have spoken all things to you in truth; so also our boasting before Titus has been made out a truth; and his affection is the more abundant towards you in remembering the obedience of you all, how with fear and trembling ye received him. I rejoice that in every thing I have confidence in you. (7. 2-16.)

2. Moreover Brethren, we make known to you the thank-offering of God given by the churches of Macedonia; that under a great trial of affliction is their joy abundant, and their deep poverty hath abounded unto the riches of their liberality. Because according to their ability, and beyond their ability, I bear them testimony, they are spontaneously ready; praying us with much entreaty, that we would receive the thank-offering,

^c Your.

^d Us.

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and the fellowship of the administration of it for the saints: And this not as we had expected, but they gave themselves first to the Lord, and to us, through the will of God: insomuch that we besought Titus, that as he has already made a beginning, so also he would complete amongst you this thank-offering; and further, as in every thing ye abound, in faith and word and knowledge and all diligence and the love which ye have for us, that in this grace also ye may abound. I am speaking not in the way of commandment, but on account of the readiness of others, and to prove the sincerity of your love; (For ye know the kindness of our Lord Jesus Christ, that being rich for your sakes he became poor, that ye by his poverty might become rich) and in this I am giving an opinion. Because this is expedient for you, who not only have already begun to do, but also to will a year ago: now therefore complete also the doing, that like as there was a readiness to will, so also there may be the completion out of what ye have; for if the readiness of will is at hand, according to what any man hath he is accepted, not according to what he hath not. Not however that there should be ease for others, and trouble for you, but with equity; that your abundance at this time may make up for their scarcity, and that their abundance may make up for your scarcity, in order that there may be equity: as it is written, He who gathered much had nothing over, and he who gathered little had no lack. But thanks be to God who placeth the same earnest care for you in the heart of Titus: because indeed he hath admitted the request; yea, being much in earnest, he hath come to you of his own accord. We have also sent with him the brother whose praise in the gospel is in all the churches; and not only so, but who was also appointed by the churches our fellow traveller with this thank-offering administered by us for the glory of the Lord himself, even your readiness of will: taking this care, that no one should blame us in this abundance administered by us, providing what is becoming not only

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in the presence of the Lord, but also before men. Moreover we have sent with them our brother whom often we have proved in many things to be ready, but now much more ready from his great confidence in you. Whether then for Titus, he is my partner and fellow-labourer towards you ; or for our brethren, they are messengers* of churches, a glory of Christ : show ye therefore to them, in the presence of the churches, the proof of your love and of the reason of our glorying in your behalf. For indeed as to the ministering to the saints it is superfluous for me to write to you ; because I know your readiness, of which I boast in your behalf to the Macedonians, that Achaia was prepared a year ago : and this zeal from you hath incited many. Yet I have sent the brethren, that my glorying in your behalf may not be made void in this respect ; that, as I said, ye may be prepared : lest if at any time the Macedonians should come with me, and find you unprepared, we should be ashamed (not to say ye) in this the foundation of our glorying. I thought it necessary therefore to request the brethren, that they would go before to you, and make ready the token of your kind wishes already announced, that this might thus be ready as a token of kind wishes, and not as a thing of undue desire. Still, he who soweth sparingly, shall reap also sparingly ; and he who soweth plentifully, shall reap also plentifully : each as he prefers in his heart, not reluctantly or of necessity, for God loveth a cheerful giver. But God is able to make all grace abound unto you, that in every thing ye always having all sufficiency may abound unto every good work : as it is written, He hath scattered abroad, he hath given to the poor ; his righteousness remaineth for ever. May he therefore who supplieth seed to the sower and bread for food, supply and multiply your seed, and increase

* And in the presence.

* *Messengers.* The original word is the plural of ἀπόστολος, (an apostle) which signifies a *person sent*, and is occasionally applied in these writings to others besides the Twelve.

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the fruits of your righteousness ; ye being enriched in every thing unto all liberality, which produceth through us thanksgiving to God. Because the ministration of this service not only supplieth largely the wants of the saints, but also aboundeth through many thanksgivings to God, as they through the experience of this ministration glorify God for your obedient profession of the gospel of the Anointed, and for the liberality of your communication towards them and towards all ; and also in their supplication for you, affectionately desirous for you as they are on account of the preeminent grace of God which is with you. Thanks then be to God for his unspeakable gift. (8. 9.)

IV. Now by the meekness and gentleness of, the Anointed I beseech you ; even I, Paul, who when present indeed am lowly amongst you, but when absent use freedom towards you : I then not present pray that I may use freedom with that confidence, with which I think to be bold against some who think of us as if we walked according to the flesh. For though we walk in the flesh, we war not according to the flesh : because the weapons of our warfare are not fleshly, but mighty by God for the destruction of strong holds ; we casting down reasonings and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity unto the obedience of the Anointed, and being ready to punish every disobedience, when your obedience hath been made complete. Do ye regard things of person ? If any one is persuaded in himself that he is Christ's, let him again think this with himself, that like as he is Christ's, so also are we Christ's. For if indeed I should boast even somewhat more fully concerning our power, which the Lord hath given us for your edification and not for your destruction, I should not be ashamed lest I might seem as if I would terrify you by letters : because his letters indeed, say they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible. Let such a one think this, that such as we are by word through our letters when absent, such

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will we be by deed when present. For we dare not rank or compare ourselves with certain who commend themselves; but they measuring themselves amongst themselves, and comparing themselves with themselves, do not understand themselves. We however will not boast of things beyond our measure, but according to the measure of the rule which God hath allotted to us, a measure to reach as far even as you. For we do not stretch ourselves out as if we reached not to you; because as far even as you have we come in the gospel of the Anointed: not boasting of things beyond our measure in other men's labours; yet having hope, that when your faith is increased, we shall be magnified in you according to our rule abundantly, to publish the gospel in the countries beyond you, not to glory in another's rule about things made ready for us. He that glorieth however let him glory in the Lord: for not he who commendeth himself is approved, but he whom the Lord commendeth. (10.)

2. I would that ye might bear with me a little in my folly: yea even bear with me. For I am jealous over you with jealousy for God; because I have betrothed you to myself* to present you a chaste virgin to one husband, the Anointed; and I am afraid lest by any means as the serpent deceived Eve by his subtlety, so your minds should have been perverted from sincerity towards the Anointed. For if indeed he who is come is proclaiming another Jesus whom we have not proclaimed, or if ye are receiving another spirit which ye have not received, or another gospel which ye have not admitted, did ye rightly bear with him? For I think that I came nothing short of the very chief apostles. If indeed I am even rude in speech, yet not in knowledge: but at all times we have been made manifest in all things amongst you. Have I then done wrong, (Lowering myself that ye might

* *I have betrothed you to myself.* The act by which an envoy engages the faith of a bride for the person who sent him, appears to be intended in these words. The conduct of Abraham's steward towards Rebecca is in some respects an example of such a betrothment.

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be exalted) because I preached to you the gospel of God gratuitously? I robbed other churches, taking pay from them for ministering to you; and when I was with you and in want, I was an encumbrance to no one, for the brethren who came from Macedonia abundantly supplied my wants; and in every thing I kept myself from burdening you, and will keep myself. As the truth of Christ is in me, I will not be stopped in this boasting in the regions of Achaia. Why? Because I love you not? God knoweth. But what I am doing I also will do, in order that I may cut off the occasion from those who seek occasion, that in the thing in which they glory they may be found even as we. For such persons are false apostles, deceitful workmen, transforming themselves into apostles of Christ. And no wonder: for Satan himself transformeth himself into an angel of light; it is no great matter therefore if his ministers also transform themselves as the ministers of righteousness: their end shall be according to their works. (11. 1-15.)

3. Again I say, let not any one think me to be foolish: but if otherwise even as a foolish person receive me, that I may also boast a little. What I am speaking I speak not according to the Lord, but as in foolishness, in this confidence of boasting. Since many boast according to the flesh, I also will boast: for ye being wise, bear willingly with the foolish; for if any one brings you into bondage, if any one devours you, if any one takes from you, if any one exalts himself above you, if any one smites you on the face, ye bear with him. I speak in the way of dishonour; as that we have been weak: in whatever therefore any one may be bold (I speak in foolishness) I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they ministers of Christ? (I speak unwisely) I more: in labours more abundantly, in stripes above measure, in imprisonments more frequently, in danger of death often: five times have I received from the Jews forty stripes less one; thrice was I beaten with rods; once was I stoned; thrice have I

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been shipwrecked ; a night and a day have I passed in the deep : in journeys frequently in perils of waters, in perils of robbers, in perils by my own countryman, in perils by the heathen, in perils in cities, in perils in deserts, in perils by sea, in perils amongst false brethren : in toil and weariness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides these external things, is that which daily presses upon me, the care of all the churches. Who is weak, and I am not weak ? Who is tempted to offend, and I am not on fire. If boast I must, I will boast of what is of my infirmity : the God and Father of our Lord Jesus Christ, who is blessed for evermore, knoweth that I lie not. In Damascus the governor for Aretas the king set sentinels in the city of the Damascenes, desiring to apprehend me : and through a window I was let down in a basket by the wall, and escaped out of his hands.—To boast indeed profiteth me not ; yet I will come to visions and revelations of the Lord. I knew a man in Christ fourteen years ago, whether in the body I know not, or out of the body I know not, God knoweth : I knew this man to have been caught up as far as the third heaven. Yea, I knew this man, whether in the body or out of the body, I know not, God knoweth ; that he was caught up into paradise, and heard unutterable words, words which a man could not speak. For this man I will boast, but for myself I will not boast, except in my infirmities. Yet if I shall choose to boast, I shall not be a fool, for I will speak the truth. But I forbear, lest any one should think of me above what he seeth me, or what he heareth concerning me. And that I might not be elated by the preeminence of the revelations, a thorn in the flesh was given me, a messenger of Satan, that it should buffet me, in order that I might not be elated. On account of this thing I thrice besought the Lord, that it might depart from me : and he said to me, My grace is sufficient for thee ; for my strength is perfected in weakness. Most willingly therefore will I rather glory in my infirmities, that the strength of the Anointed may tabernacle with

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me. Wherefore I take pleasure in infirmities, in contemptuous treatment, in necessities, in persecutions, in distresses for the sake of Christ; for when I am weak, then I am strong. (11. 16-33. 12. 1.-10.)

V. Have I made myself foolish in boasting? Ye have compelled me: because I ought to have been commended by you; since in nothing have I come short of the very chief apostles, even if I am nothing. Indeed the tokens of an apostle were wrought amongst you with all patient perseverance, in signs and prodigies and mighty deeds. For what is there in which ye were inferior to the other churches, except that I myself was no encumbrance to you? Forgive me this wrong. Behold, a third time I am ready to come to you, and I will not be an encumbrance to you; because I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. But I will most willingly spend, and be spent, for your souls; even if the more abundantly I love you, the less I be loved. Be it so then: I was not burdensome to you; but being crafty I took you by guile. Have I made a gain of you by any of those whom I sent to you? I besought Titus, and sent with him the brother: hath Titus in any way made a gain of you? Have we not walked in the same spirit? in the same steps? Think ye that we are again making our defence to you? Before God we speak in Christ; but all things, Beloved, for your edification. For I fear lest when I have come, I should by any means find you not such as I would, and should be found by you such as ye would not: lest by any means there should be strifes, envyings, resentments, contentions, slanders, whisperings, swellings, tumults: lest when I have come again my God should humble me among you, and I should bewail many of those who sinned before, and have not repented of the uncleanness and fornication and lasciviousness which they have committed. (12. 11-21.)

2. This is the third time that I am coming to you: in the mouth of two or three witnesses shall every word

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be established. I have said already, and I forewarn you the second time as if present; yea being absent I now write to those who sinned before, and to all the rest, that when I have come again, I will not spare; since ye seek a proof of the Anointed speaking in me, who is not weak towards you, but is powerful in you; both because if he was crucified by weakness, yet he liveth by the power of God, and also because if we are weak in him, yet shall we live with him by the power of God towards you. Try your own selves, if ye are in the faith; prove your own selves. What, know ye not your own selves? that Christ Jesus is in you? If not, ye are somewhat proofless. But I expect that ye will know, that we are not proofless. I pray to God however that ye may do no evil: not that we may appear with proof, but that ye may do good, and we be as proofless; because we have no power against the Truth, but for the Truth: for we rejoice when we are weak, and ye are strong. We pray for this also, your amendment. For this reason I am writing these things when absent, that when present I may not use severity, according to the authority which the Lord hath given me for edification, and not for destruction. (13. 1-10.)

3. Finally, Brethren, farewell: amend yourselves exhort yourselves, be of the same mind, be in peace; and the God of love and peace shall be with you. Salute one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen. (13. 11-14.)

THE EPISTLE TO THE GALATIANS.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle expresses both surprise and grief, that the Galatians had given ear to certain judaizing teachers, who were decrying his ministry and attempting to turn them from the Gospel to the Law; and he solemnly anathematizes those deceivers: he demonstrates the authority and sufficiency of his apostleship, by declaring that he had been called by God and taught by a revelation of Jesus Christ: he shows that he had quitted for Christ, what would be thought the highest degree and best state of judaism: he briefly narrates certain facts of his christian ministry to prove, that he had always strenuously opposed the false pernicious notion, that believers in Christ need to be circumcised and to observe the law, in order to be rendered acceptable to God: and he particularly notices a part of Peter's conduct calculated to give a handle to those who inculcated that notion.

II. He refers them to their own experience in receiving the Spirit; and then argues from the faith of Abraham, the promise of blessing given to him by God in behalf of all nations, and the fulfilment of that promise in Christ, to show, first that the law had neither invalidated the promise, nor made it possible for them to obtain the blessing by legal works; and next, that to obtain this blessing they must believe God, as Abraham had done, and trust in Christ, the only mediator who could be the mediator to God on the one hand, and to Gentiles as well as Jews on the other. He affirms also that Christ had raised them from an inferior state of being, reminds them of their happiness on first hearing him proclaimed; and cautions them against the selfish and hurtful designs of their false teachers: and by the allegorical history of Ishmael and Isaac he shows them the difference between the law and the gospel; and he warns them, that those who attempt to justify themselves by the law have no part in the Anointed.

III. In recalling them to their former walk in the faith, he repels the insinuation, that he is still a preacher of circumcision; and he earnestly expresses his desire, that those who were causing them to err would sever themselves: he tells them that to practise love, is to fulfil the law; and by an enumeration of the works of the flesh, and of the fruits of the Spirit, he describes generally that state of guilt towards which they were tending, and that state of simple dependence on Christ to which he was recalling them: he exhorts them to compassion, sympathy, self-examination, liberality, spiritual converse, and perseverance in doing good: and in bidding them farewell, he reiterates his cautions respecting the judaizing teachers, and shows it to be folly to give heed to them, since outward distinc-

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tions had ceased to be of any importance, and the only thing which could avail was, to be a new creature in Christ Jesus.

This epistle is thought to have been written either at Ephesus or at Thessalonica, and either in the year 52, or very near it.

THE EPISTLE.

1. Paul, an apostle not by men nor through man, but through Jesus Christ and God the Father who raised him from the dead, and also all the brethren with me, to the churches of Galatia; grace to you and peace from God the Father and our Lord Jesus Christ, who gave himself on account of our sins, in order that he might deliver us from the present evil aion, according to the will of our God and Father; to whom be the glory throughout the aions of the aions. Amen. (1. 1-5.)

2. I am astonished that ye are so soon turned away from him who called you in the grace of Christ, to another gospel: which is not another; except as there are some who are troubling you, and wishing to pervert the gospel of the Anointed. But if even we, or a messenger from heaven, should preach a gospel to you contrary to that which we have preached to you, anathema be to us. As we have said already, so now I say again, If any one preach a gospel to you contrary to that which ye have received, anathema be to him. For am I now obeying men, or God? Or am I seeking to please men? For if I were still pleasing men, I should not have been Christ's servant. But I make known to you Brethren, that the gospel which was preached by me, is not after a human manner; because neither have I received it from man, nor have I been taught but through a revelation of Jesus Christ. For ye have heard of my way of life formerly in judaism, that I exceedingly persecuted the church of God and wasted it; and that I went further in judaism than many of the same age in my nation, being far more zealous for the traditions of my fathers. But when God, who separated me from my mother's

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womb and called me through his grace, was pleased to reveal his Son in me, that I might publish the glad tidings of him amongst the Gentiles, immediately I consulted not with flesh and blood, nor went up to Jerusalem to those who were apostles before me; but I went away into Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to visit Peter, and I remained with him fifteen days: but I saw none other of the apostles, except James the Lord's brother. (The things which I write to you, Behold, in the presence of God I write them; because I am not speaking falsely.) Afterwards I went into the regions of Syria and Cilicia: but I was unknown personally to the churches of Judea which were in Christ; only they heard, that he who formerly persecuted us, now preacheth the faith which then he destroyed: and on my account they gave glory to God. Then after fourteen years I again went up to Jerusalem with Barnabas, and took Titus with me. I went up also according to a revelation; and I laid before them the gospel which I preach amongst the Gentiles: privately indeed to those of note, lest in any way I was running, or had run, in vain; (But Titus who was with me, though a Grecian, was not compelled to be circumcised) and also on account of the false brethren who had crept in by stealth, and had entered to spy out our liberty, which we have by Christ Jesus, that they might bring us into bondage; to whom we gave not way by subjection even for an hour, in order that the truth of the gospel might continue amongst you. But that any thing is from those of note, of what sort at any time they were, is of no consequence to me; (God accepteth not man's person) for those who were of note added nothing to me: but on the contrary, they seeing that I had been entrusted with the gospel of the Uncircumcision, like as Peter with that of the Circumcision, (For he who wrought effectually in Peter for the apostleship of the Circumcision, wrought effectually also in me for the Gentiles) and perceiving the grace given to me, James and Kephas and John, who seemed

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to be pillars, gave to me and to Barnabas the right hand of fellowship, that we should be for the Gentiles, and they for the Circumcision: only they would that we should remember the poor; the very thing which I also had taken pains to do. But when Peter was come to Antioch I resisted him to his face, because he was to be blamed. For before certain came from James, he ate in company with the gentiles; but when they were come, he withdrew and separated himself, fearing those of the Circumcision: and the other Jews also dissembled together with him, so that even Barnabas was carried away by their hypocrisy. But when I saw that they were not walking straight forward according to the truth of the gospel, I said to Peter in the presence of them all, If thou who art a Jew livest as a gentile, and not as a Jew, why constrainest thou the gentiles to judaize? We, by nature Jews and not sinners from among the gentiles, knowing that a man is not justified by works of the law, but through faith of Jesus Christ; we also have believed on Jesus Christ, that we might be justified by faith of Christ, and not by works of the law: because by works of the law no flesh shall be justified. But if we who seek to be justified in Christ, have been found the very same sinners, then Christ is sin's minister: (not so) because if I set up again the things which I threw down, I constitute myself a transgressor. For I through the law died to the law, that I should live to God: I am crucified with Christ, yet I live; (not I any longer, but Christ liveth in me) and what I now live in the flesh I live by faith, that of the Son of God who loved me and gave himself for me. I frustrate not the grace of God: for if righteousness be through the law, then Christ hath died in vain. (1. 6-24. 2.)

II. Oh inconsiderate Galatians, who hath bewitched you that ye should not obey the truth? you before whose eyes Jesus Christ crucified in you hath been plainly described? This only I wish to learn from you; Redeemed ye the Spirit by works of the law, or by hearing of faith? So inconsiderate are ye? having

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begun by spirit, now are ye to be completed by flesh? Have ye suffered so many things in vain? If indeed it is in vain. He then who ministereth to you the Spirit and worketh miracles amongst you, doth he it by works of the law, or by hearing of faith? Like as Abraham believed God, and it was reckoned to him for righteousness. Know then that those who are of faith are children of Abraham: and the Scripture foreseeing that God would justify the gentiles by faith, preached beforehand to Abraham the glad tidings, In thee shall all the nations be blessed; so that they who are of faith are blessed with the believing Abraham. For as many as are of works of the law are under a curse: because it is written; Cursed is every man who continueth not in the practice of all things which are written in the book of the law. But it is manifest that no one is justified with God by the law; because the just by faith shall live. The law however is not of faith; but the man who hath done these things shall live by them. Christ hath redeemed us from the curse of the law, having become a curse in our place; (For it is written, Cursed is every one who hangeth on a tree) in order that the blessing of Abraham might come in Christ Jesus upon the Gentiles, that we might receive the promise of the Spirit through faith. Brethren, I speak according to the customs of men: in like manner as no one sets aside a man's covenant, or superadds to it, when authorized, so to Abraham were the promises spoken, and also to his seed. He said not, And to seeds, as concerning many; but, as concerning one, And to thy seed; who is Christ. This then I say: the covenant already authorized by God concerning Christ, the law which was given four hundred and thirty years afterwards does not disauthorize, so as to annul the promise. Because if the inheritance is from the law, it is no longer from promise; yet God gave it to Abraham by promise. Why then the law? It was added on account of transgressions, until the seed to which the promise had been made should have come, and was

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ordained through angels by the hand of a mediator. (A mediator however is not of one; but God is one.) Is then the law against the promises of God? Not so: for if the law had been given with power to give life, then indeed righteousness would have been by the law; but the scripture hath concluded all things under sin, that the promise by the faith of Jesus Christ might be given to those who believe. But before faith came we were kept under the law, having been shut up unto the faith about to be revealed. So that the law hath been our guide of childhood towards Christ, in order that we might be justified by faith: but faith having come, we are no longer under the guide of childhood. For ye all are sons of God through the faith in Christ Jesus; because as many of you as have been baptized into Christ, have put on Christ: in him is neither Jew nor Grecian; in him is neither bond nor free; in him is not male and female: for ye all are one in Christ Jesus; and if ye are Christ's, then are ye Abraham's seed, and heirs according to promise. (3.)

2. I say however that as long as the heir is a child, he differeth nothing from a servant, although he is master of all; but is under guardians and stewards until the father's preappointed day. So also we, when we were children, were in servitude under the rudiments of the world: but when the time was fully come, God sent forth his Son made from woman, made under the law, that he might redeem those under the law, that we might receive the sonship. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. So that thou art no longer a servant, but a son; and if a son, an heir also of God through Christ. But then indeed as ye knew not God, ye were in servitude to those which by nature are not gods; and now that ye know God, and more, are known by God, how turn ye again to those weak and beggarly rudiments; to which ye desire again to be in servitude? Ye observe days, and months, and times, and years. I am afraid of you, lest by any means I have laboured amongst you

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in vain. Brethren, I beseech you, be ye as I am, that I may also be as you; me ye have hurt in nothing. But ye know that with bodily infirmity I preached the gospel to you at the first; and ye slighted not the trial which I had in the flesh, nor rejected me with contempt, but ye received me as God's messenger, as Jesus Christ. What then was that felicitation of yours? For I bear you testimony, that ye would, if possible, have plucked out your eyes and given them to me. So that I have become your enemy in speaking to you the truth! They are not rightly zealous for you: but they wish to exclude you, that ye may be zealous for them. It is right indeed to be zealous in good throughout, and not merely when I am present with you. My little children, for whom I travail again in labour until Christ should be formed in you, I have been wishing to be present with you now, and to change my speech; because I am in doubt about you. (4. 1-20.)

3. Tell me ye who wish to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; one by a bondwoman, and the other by a free woman. But he indeed who was by the bondwoman, was born according to the flesh: he however who was by the free woman, was through the promise. Which things are told allegorically: for these women are the two covenants; the first indeed is from mount Sinai, bringing forth to bondage, (which is Hagar; for this word Hagar means mount Sinai in Arabia) and ranks with the Jerusalem which now is, and is in bondage with her children. But the Jerusalem above is free, which is the mother of us all. For it is written, Rejoice thou barren who bearest not; break forth into singing and lift up thy voice thou who travailest not; because many more are the children of the desolate, than of her who hath a husband. We then Brethren, like Isaac, are children of promise. But as then he who was born according to the flesh, persecuted him who was born according to the Spirit, so is it now. But what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall

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not inherit with the son of the free woman. Therefore Brethren, we are not children of the bondwoman, but of the free woman. Stand fast therefore in the freedom with which Christ hath made us free, and be not again confined by a yoke of bondage. Behold, I Paul say to you, that if ye circumcise yourselves, Christ shall profit you nothing; and I testify again to every man who is circumcising himself, that he is bound to observe the whole law. Null and void have ye become with respect to the Anointed, ye who are justifying yourselves by the law: ye have fallen off from grace; for we by the Spirit earnestly wait for the hope of righteousness by faith. Because in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith working by love. (4. 21-31. 5. 1-6.)

III. Ye did run well: who hath hindered you from obeying the truth? This persuasion is not from him who is calling you. A little leaven leaveneth the whole mass. I have confidence concerning you in the Lord, that ye will be of no other mind: yet he who is troubling you shall bear the punishment, whoever he be. But Brethren, if I still preach circumcision, why am I still persecuted? Then hath the stumbling-block of the cross been done away. Would that those who are subverting you would sever themselves! For ye Brethren, were called to liberty; only not the liberty for an occasion to the flesh. But be ye servants one to another through love: for the whole law is fully declared in one expression, even in this, Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed lest ye be consumed one by another. I say therefore, walk in the spirit, and fulfil not the desire of the flesh: for the flesh desireth against the spirit, and the spirit against the flesh; and these are opposed to each other, that the things which ye might wish, these ye might not do. (But if ye are led by the Spirit, ye are not under the law) Manifest however are the works of the flesh; which are adultery, fornication, uncleanness, lasciviousness, idolatry, incantation, enmities, quarrels, jealousies,

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animosities, contentions, divisions, heresies, envyings, murders, drunkenness, revellings, and things like to these: of which I forewarn you, as indeed I have said already, that they who commit such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, benevolence, faith, meekness, temperance: against such there is no law. Those then who are the Anointed's, have crucified the flesh with its passions and lusts: if we live by the Spirit, let us also walk by the Spirit: let us not be vainglorious, provoking one another, envying one another. (5. 7-26.)

2. Brethren, if even a man should be overtaken in any trespass, do ye who are spiritual restore such a one in the spirit of meekness; considering thy own self, lest thou also shouldest be tempted. Bear ye one another's burthens, and thus fulfil the law of the Anointed: for if any one thinketh himself to be any thing, being nothing, he deceiveth himself. Let every man therefore prove his own work, and then he will boast to himself alone, and not to another: for each shall bear his own load. Also let him who is taught in the word communicate with him who teacheth in all good things. Deceive not yourselves; God is not mocked: for whatever a man soweth, that shall he also reap; because he who soweth in his flesh, shall from the flesh reap corruption; and he who soweth in the spirit, shall from the spirit reap life aional. Therefore let us not flag in doing good; for at the proper season we shall reap, if we faint not. As then we have opportunity let us do good to all, and especially to the household of faith. (6. 1-10.)

3. Ye see how long a letter I have written to you with my own hand. As many as wish to make a fair show in the flesh, these are constraining you to be circumcised; only that they may not be persecuted for the cross of the Anointed: for those who are circumcised do not themselves keep the law; but they wish you to be circumcised, that they may glory in your flesh. But far be it from

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me to glory, except in the cross of our Lord Jesus Christ ; by means of which the world hath been crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but the new creature : and as many as shall walk by this rule, peace shall be upon them and mercy, and upon the Israel of God. Henceforth let no man trouble me ; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. (6. 11-18.)

THE EPISTLE TO THE EPHESIANS.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle incites the Ephesian believers to extol the all-comprehensive goodness of God, in telling them how it was gloriously manifested, when he gave his Son Jesus Christ to shed his blood for the common redemption, and when he raised him from the dead and exalted him to be the supreme Lord over all creatures; how it is gloriously manifested also, when he makes known to his elect, that he has forgiven their iniquities and adopted them to constitute the ministrant body of the Anointed, and when by the Holy Spirit he gives them the earnest of the blessings which he has in store for them; and how it is to be still more gloriously manifested, when he shall incontrovertibly demonstrate his sovereign truth and goodness in making all things one in peace and love within the perfect tabernacle of the Anointed: he reminds them that they had been carnal heathens, dead in trespasses and sins, and aliens from the family of God; and that God had quickened them by the Anointed, had reconciled them to himself through him, and had made them partakers with the spiritual Israel, of all the blessings which he had of old covenanted to give by him: and he tells them that to the Church has been accorded the privilege of publishing to the Universe the mysteries of creation and redemption; of proclaiming, that God created all things by Jesus Christ, and that in him is a plenitude of redeeming love too great to be fully known.

II. In calling on them to live according to their holy vocation he witnesses for the One God and Father of all and the One Lord Jesus Christ, and speaks of the precious gifts and ministerial endowments which have been procured for the Church, and for mankind, by means of the death, resurrection, and exaltation of Jesus Christ: he charges them not to follow the example of the unconverted heathens, some of whose works of darkness he particularizes; and he exhorts them to follow the example of the Anointed, and to act in all things as children of Light: he speaks expressly of the relative duties of the marriage state, as being the representation of Christ's union with the Church; and of those also which appertain to parents and children, masters and servants: he concludes his exhortation by declaring the spiritual warfare to which they as believers had been summoned, and by calling on them to equip themselves for the combat from the armoury of God: and in bidding them farewell he tells them that he had sent Tychicus to inform them of his affairs, and expresses his wishes that the blessings of the Most High may be with them.

This epistle is thought to have been written at Rome about the year 62.

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THE EPISTLE.

I. Paul, an apostle of Jesus Christ through the will of God, to the saints and faithful in Christ Jesus who are in Ephesus ; grace to you and peace from God our Father and the Lord Jesus Christ. (1. 1-2.)

2. Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ ; according as he chose us in him before the foundation of the world, that we should be holy and without blame before him in love ; having foreordained us to sonship through Jesus Christ unto himself, according to the good pleasure of his will, for a praise of the glory of his grace by which he hath made us acceptable in the Beloved ; in whom we have the redemption by means of his blood, the forgiveness of the trespasses, according to the riches of his grace, which he hath made to abound towards us in all wisdom and prudence ; having made known to us the mystery of his will, According to his good pleasure, which he designed before in him for the full administration of the times, to gather together again all things in the Anointed ; both those which are in the heavens, and those which are upon the earth, in him : in whom also we have been taken for a portion, having been fore-ordained according to the preappointment of him who worketh all things after the counsel of his own will, that we should be for a praise of his glory, we who have first trusted in the Anointed : in whom ye also, when ye had heard the word of truth, the gospel of your salvation ; in whom ye also having believed were sealed by that Holy Spirit of promise, who is the earnest of our inheritance unto a redemption of preservation, for a praise of his glory. For this reason I also, having heard of your faith in the Lord Jesus and love for all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the

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Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of him; so that, the eyes of your heart^a having been enlightened, ye may know what is the hope of his calling, and what the riches of the glory of his inheritance amongst the saints, and what the exceeding greatness of his power towards us who believe, according to that effectual operation of his mighty strength which he wrought in the Anointed when he raised him from the dead, and seated him at his own right hand in the heavenly places, far above all principality and authority and power and dominion and every name that is named not only in this aion but also in the future, and put all things in subjection under his feet, and gave him for head in behalf of them all to the Church, which is his body, the fulness of him who filleth all in all. (1. 3-23.)

3. And you who were dead in the trespasses and sins in which formerly ye walked according to the aion of this world, according to the prince of the power of the air, the spirit which now worketh in the children of disobedience; amongst whom we all also formerly passed our lives in the lusts of our flesh, practising the wishes of the flesh and of the imagination, and were by nature children of wrath even as the rest:—even us who were dead in these trespasses God, who is rich in mercy, on account of the great love with which he loved us hath quickened together with the Anointed, (By grace are ye saved) and raised us together, and made us sit together in the heavenly places in Christ Jesus; that in the aions to come he might show the exceeding riches of his grace in kindness towards us in Christ Jesus. For by grace are ye saved through faith: and this not of yourselves, it is the gift of God; not of works, that no one should boast. For we are his workmanship, having been created in Christ Jesus for the good works which God had before prepared that we might pass our lives in them. Wherefore remember that ye, formerly the heathens in the flesh, those called

^a Understanding.

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Uncircumcision by the Circumcision so called ; (done by hand in the flesh) that ye were at that time apart from Christ, alienated from the citizenship of Israel, and strangers to the covenants of the promise, having no hope, and without God in the world : but now in Christ Jesus ye who formerly were afar off have been brought near by the blood of the Anointed. For he himself is our peace, who hath made both one ; having broken down the middle wall of partition, the enmity ; having abolished in his flesh the law of commandments in ordinances, that he might create the two in himself into one new man, (making peace) and reconcile both in one body to God by means of his cross, having slain the enmity by it ; and having come he hath preached peace to you afar off and to those near : because through him we both have access in one Spirit to the Father. Therefore ye no longer are strangers and sojourners, but fellow citizens with the saints and of the household of God, having been built upon the foundation of the apostles and prophets, the extreme corner stone being Jesus Christ himself, in whom the whole building fitly compacted together will increase unto a holy temple in the Lord, and in whom ye are built together for a habitation of God in the Spirit. (2.)

4. On this account I Paul, the prisoner of Christ Jesus in behalf of you the Gentiles : since indeed ye have heard of the stewardship of God's grace given to me for you, that by revelation he made known to me the mystery, as I have already written to you briefly, in reading which ye may understand my knowledge in the mystery of the Anointed, which in other generations was not made known to the children of men, as now it hath been revealed to his holy apostles and prophets in spirit ; That the Gentiles should be coheirs and of the same body, and joint partakers of his promise in the Anointed by means of the gospel, of which I have been made a minister, according to the free gift of the grace of God given to me in the effectual working of his power : to me the very least of all the saints hath been

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granted this favour, that I should publish amongst the gentiles the gospel of the unsearchable riches of the Anointed, and make all men see what is the fellowship of the mystery hidden since the aions in God, Him who created all things through Jesus Christ; that now to the principalities and powers in the heavenly places might be made known, through the Church, the manifold wisdom of God, according to the setting forth of the aions which he made in Christ Jesus our Lord, in whom we have freedom of speech and access with confidence through the faith of him: wherefore I beg you not to be faint-hearted in my afflictions on your behalf, which is your glory:—On this account I bend my knees before the Father of our Lord Jesus Christ, from whom every family in heaven and on earth is named, That he may grant to you, according to the riches of his glory, to be strengthened with might through his Spirit unto the inner man, so that the Anointed may through faith dwell in your hearts, ye having been rooted and founded in love in order that ye may be thoroughly able to comprehend with all the saints, what is the breadth and length and depth and height, and know the love inestimable of the Anointed, that ye may be filled with all the fulness of God. To him then who is able to do superabundantly beyond all things which we ask or think, according to the power which worketh in us, to him be glory in the Church in Christ Jesus, throughout all the generations of the aion, of the aions. Amen. (3.)

II. I beseech you therefore, I the prisoner in the Lord, to walk in a manner worthy of the call with which ye have been called, with all lowliness and meekness, with long suffering, bearing one with another in love, earnestly endeavouring to preserve the unity of the spirit by the bond of peace. There is one body, and one spirit, even as ye have been called in one hope of your calling: one Lord, one faith, one baptism, One God and Father of all, who is above all and through all and in you all. But to each one of us hath been given grace according

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to the measure of the gift of the Anointed: for which reason he said, He hath gone up on high, he hath led captivity captive, and given gifts to men. This however, He hath gone up, what means it, but that he even went down first into the lower parts of the earth? He who went down is the same who also hath gone up, far above all the heavens, that he might fill all things: and the same hath given some indeed for apostles, others also for prophets, others also for evangelists, and others for pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the building of the body of the Anointed; (Until we should all arrive at the unity of the faith and of the knowledge of the Son of God, at man complete, at the measure of the full stature of the Anointed) in order that we may be no longer children, tossed about like waves and carried to and fro with every wind of teaching, in the sleight of men, in their crafty working unto the deceitful way of error, but that speaking the truth in love we should make all things increase unto him who is the Head, the Anointed; from whom the whole body, harmoniously framed and compacted together by means of every supplying joint, according to the admeasured energy of each part maketh increase of the body unto the building of itself in love. (4. 1-16.)

2. This therefore I say and charge in the Lord, that ye no longer walk as the remaining gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God by reason of the ignorance which is in them through the hardness of their hearts; who having gone past feeling have given themselves up to lasciviousness, to commit all uncleanness with greediness. But ye have not so learned the Anointed, since indeed ye have heard him, and have been taught by him as the truth is in Jesus, that ye are to put off, in what is of the former way of life, the old man who is corrupt according to the deceitful lusts; and also that ye are to be renewed in the spirit of your mind, and to put on the new man who after God hath

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been created in the righteousness and holiness of the truth. Wherefore laying aside falsehood, speak ye truth each one with his neighbour; because we are members one of another. When ye are angry, sin not: let not the sun go down upon your irritation; neither give place to the devil. Let him who stealeth steal no more, but rather let him labour, performing with his hands what is right, that he may have to give to him who needeth. Let no corrupt word come out of your mouth, but such as is good for the occasion unto edification, that it may communicate grace to the hearers: and grieve not the Spirit, the Holy Spirit of God, by which ye have been sealed unto the day of redemption. Let all bitterness and anger and wrath and clamour and evil-speaking be removed from you, with all malice; and be ye kind one towards another, tenderhearted, forgiving one another, even as God in Christ hath forgiven you. Be ye therefore imitators of God, as beloved children; and walk in love, even as the Anointed hath loved us, and delivered himself for us an offering and a sacrifice to God for a sweet smelling odour. But fornication, and any kind of uncleanness, or covetousness, let it not be even named amongst you; (as becometh saints) so also obscenity, and idle talking, or jesting, which things are not becoming, but rather thanksgiving: for ye know this, that no fornicator or unclean person or covetous person, who is an idolater, hath inheritance in the kingdom of the Anointed and God. Let no one deceive you with vain words; for on account of these things the wrath of God cometh upon the children of disobedience. Be not ye therefore partakers with them. For ye were once darkness, but now are ye light in the Lord: walk as children of Light, (For the fruit of the Light^b is in all goodness and righteousness and truth) approving what is acceptable to the Lord; and be not partakers in the unfruitful works of the darkness, but rather reprove them: for it is shameful even to speak of the things which are done by them in secret.

^b Spirit.

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And all those things being reproved by the light, are made manifest; for whatever maketh manifest is light. Wherefore he saith, Awake thou who sleepest, and arise from the dead, and the Anointed shall shine upon thee. Take heed therefore that ye walk diligently; not as unwise but as wise, redeeming the opportunity; because the days are evil. Wherefore be not inconsiderate, but understand what is the will of the Lord. And make not yourselves drunk with wine, in which is profligacy: but fill yourselves in the Spirit, speaking to yourselves by psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things, in the name of our Lord Jesus Christ, to our God and Father. (4. 17-32. 5. 1-20.)

3. Be subject one to another in the fear of Christ.^c Wives, be subject to your own husbands, as to the Lord; because the husband is head of the wife, as also the Anointed is head of the Church; and he is the saviour of the body. But as the Church is subject to the Anointed, so also should wives be to their own husbands in every thing. Husbands, love your wives, as also the Anointed hath loved the Church, and delivered himself for it, that he might sanctify it in purifying it by the washing of the water in his word, in order that he might present it to himself, the Church glorious, not having spot or wrinkle or any such thing, but that it might be holy and without blemish. So ought husbands to love their wives, as their own bodies: he who loveth his wife loveth himself. For no one at any time hath hated his own flesh, but nourisheth and cherisheth it; even as doth the Lord the Church; because we are members of his body, from his flesh and from his bones. For this cause shall a man leave his father and his mother, and shall be joined to his wife, and they two shall be one flesh. Great is this mystery: but I speak concerning Christ and concerning the Church. Nevertheless, let every one of you love his wife as himself; and let the

^c God.

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wife reverence her husband. Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, (which is the first commandment with promise) that it may be well with thee, and thou shalt prolong thy days upon the earth. And ye fathers, provoke not your children to anger, but bring them up in the nurture and admonition of the Lord. Servants, obey your masters according to the flesh, with fear and trembling, in simplicity of heart, as the Anointed; not with eyeservice as menpleasers, but as servants of the Anointed, doing the will of God from the heart, with good will doing service as to the Lord,^d and not to men; knowing that whatever good thing each one shall have done, this shall he, whether slave or freeman, receive from the Lord. And ye masters, do the same things towards them, forbearing threats; knowing that your Master also is in heaven, and there is no respect of persons with him. (5. 21-33. 6. 1-9.)

4. Finally my Brethren, strengthen yourselves in the Lord, and in the power of his might: put on the whole armour of God, that ye may be able to stand against the wiles of the devil; because our wrestling is not with flesh and blood, but with the principalities, with the powers, with the world's rulers of the darkness of this aion, with the spirits of wickedness in the heavenly places. Wherefore take ye the whole armour of God, that ye may be able to withstand in the evil day, and having done all things to stand. Stand therefore, having girt about your loins with truth, and put on the breast plate of righteousness, and bound under your feet the preparation of the gospel of peace: having taken over all the shield of faith, with which ye shall be able to quench all the fiery darts of evil, take also the helmet of salvation, and the sword of the Spirit, which is the utterance of God; praying with all prayer and supplication at all times in spirit, and watching unto this very thing with all perseverance, and with supplication concerning all the saints; and also for me, that in opening my

^d To the Lord.

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mouth a word may be given to me, to make known with freedom the mystery of the gospel, for which I am an ambassador in bonds, that in it I may speak freely, as I ought to speak. (6. 10-20.)

5. But that ye also may know what concerns me and what I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make known to you all things; whom I have sent to you for this very thing, that ye may know our affairs, and that he may comfort your hearts. Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all who love our Lord Jesus Christ in incorruptibility. Amen. (6. 21-24.)

THE EPISTLE TO THE PHILIPPIANS.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle encourages the Philippians to rely with grateful confidence on God for carrying on the work of their salvation until the day of Jesus Christ; and he informs them how God had overruled the events of his imprisonment at Rome for the furtherance of the gospel, and incites them to strive and suffer together with him for the sake of Christ, according to the design of God in making them partakers of his grace.

II. In exhorting them to be of one mind, lowly and kind one towards another, faithful and unassuming in the service of God, he sets before them the humiliation and exaltation of the Lord Jesus; and he also calls on them to concur with godly circumspection in promoting that renewal of heart and mind which God was effecting in them. He declares himself to be ready to die for them, yet expresses a hope of being permitted first to send Timothy to them, and then to visit them himself; and he adds that he is sending to them their own messenger Epaphroditus, whom God had graciously delivered from a severe sickness.

III. He cautions them against judaizing teachers; tells them that he had most thankfully relinquished every supposed Jewish privilege in order that he might belong to Christ; and calls on them to run together with him for the prize which God was holding out to them in a promise of sharing in Christ's glory, and to take care to shun the sensual course of the enemies of the gospel. He further exhorts to unanimity, mutual kindness, joy in the Lord, and simple trust in God; and declares the preeminent worth of the peace which God gives; and he again shows that the blessing of God is to be found only in the way of right conduct; acknowledges the liberality of the Philippians in sending him assistance by Epaphroditus; gratefully reminds them of former like acts of kindness; assures them that such services are well pleasing to God; and bids them farewell in commending them to the favour of the common Lord.

This epistle is thought to have been written about the year 62.

THE EPISTLE.

I. Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons; grace to you and peace from God our Father and the Lord Jesus Christ. (1. 1, 2.):

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2. I thank my God upon every remembrance of you, always in every prayer of mine for you all making supplication with joy, on account of your fellowship in the gospel from the first day until now ; being persuaded of this very thing, that he who hath begun a good work in you will carry it on until the day of Jesus Christ ; even as it is right for me to think this concerning you all, for the reason that I have you in my heart, ye all being as well in my bonds, as in the defence and confirmation of the gospel, joint partakers of my grace : for God is my witness, how earnestly I long after you all with the tender affection of Jesus Christ. For this also I pray, that your love may abound still more and more in all knowledge and all feeling, at your proving the things which differ ; in order that ye may be clear and unimpeachable at the day of Christ, having been filled with the fruits of righteousness, which are through Jesus Christ to the glory and praise of God. But I wish you to know Brethren, that what concerns me hath happened rather for the furtherance of the gospel, so that my bonds are seen to be for Christ in all the palace, and by all others ; and the greater part of the brethren in the Lord, made confident by my bonds, much more fearlessly venture to speak the word. Some indeed proclaim the Anointed even through envy and strife, and some also through good-will : the former indeed announce the Anointed from contentiousness, not sincerely, thinking to add affliction to my bonds ; but the latter from love, knowing that I lay here for the defence of the gospel. What then ? Notwithstanding in every way, whether in pretence or in truth, Christ is announced ; and in this I rejoice, yea and I will rejoice. For I know that this shall make for my preservation, through your prayer, and the supply of the spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I shall be ashamed, but that with all openness of speech, as always, so now Christ shall be magnified in my body whether through life or through death. For to me living is Christ, and dying, gain : but if I choose living in the

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flesh, this I have as a fruit of labour; and what I shall choose I know not: because I am in a strait between the two, having a desire to depart and to be with Christ, which is far better; yet the remaining in the flesh is more necessary on your account. And being persuaded of this, I know that I shall remain and continue with you all, for your furtherance and joy of faith; that your glorying in Christ Jesus on my behalf may be abundant, by reason of my coming again to you. Only let your conduct be suited to the gospel of the Anointed; that whether I come and see you, or be absent, I may hear concerning you, that ye stand firm in one spirit, jointly striving with one mind for the faith of the gospel, and in nothing terrified by the adversaries; which to them indeed is a manifest token of destruction, but to you of salvation, and this from God. For to you hath been granted this for the sake of Christ, not only to believe on him but also to suffer for his sake; having the same conflict which ye have seen in me, and now hear to be in me. (1. 3-30.)

II. If therefore there be any consolation in Christ, if any comfort of love, if any communion of spirit, if any tender affections and compassions, complete ye my joy; that ye should set your minds on the same thing, having the same love, being of one sentiment, and setting your minds on one thing; on nothing from contentiousness or vainglory, but each in lowliness of mind accounting the other superior to himself. Study not every man his own advantage, but every man that of others also: let your minds then be set on this, on which also was that of Christ Jesus; who subsisting in the form of God, accounted not the being as God a seizure, but emptied himself, taking the form of a servant,* being made in

* *A servant.* The original word is *δουλος*, which hitherto has almost always been rendered by *servant*, although its most common signification is a person in that state of domestic servitude which we call slavery. Had the word been here rendered by *slave*, it would not have done more than mark distinctly that point of abasement to which, as this apostle has openly testified, the Lord of life and glory humbled himself in our behalf. And certainly the apostle's testimony well

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the likeness of men ; and having been found in fashion as a man, he humbled himself, becoming obedient to death, the death too of a cross. For which reason also God hath highly exalted him, and granted him a name, that above every name, in order that at the name of Jesus every knee of those in heaven and those on earth and those under ground should bend, and every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. Therefore my beloved, like as ye have always obeyed, not only as in my presence but now much rather in my absence, work out your own salvation with fear and trembling ; because God is he who operateth in you both the willing and the doing for the sake of his good pleasure. Do all things without murmurings and disputes, that ye may be blameless and harmless, God's unblemished children in the midst of a crooked and perverse generation ; amongst whom shine as the luminaries in the world, holding fast the word of life, for a cause of glorying to me at the day of Christ, that I have neither run in vain nor laboured in vain. (2. 1-16.)

accords with the whole tenour of the earthly life of his Master : for he who lived in subjection in a laborious private family during the greater part of his life ; afterwards served publicly, and then had not where to lay his head, nor even any social possessions beyond what those for whom he ministered chose to give him ; had continually to endure the scorn of the proud, and was constrained to hear himself reviled as a glutton and a drunkard, as a deceiver, and a colleague of Beelzebub ; was apprehended as an outlaw, falsely accused without having friend or advocate to plead for him, and condemned, without the smallest proof of guilt, in default of the evidence which the laws required ; was delivered as a malefactor into the hands of a magistrate against whose authority he had never offended, and was given up by him to capital punishment after having been by him pronounced guiltless ; was spit upon, buffeted, and otherwise cruelly insulted and mocked, whilst none dared to avouch his innocence ; and finally was nailed to expire on a cross, as if he had lived in crime and merited to die with infamy : he who so lived, acted, suffered, and died, may truly be said to have known the severest conditions of slavery. Indeed, there is little if any need to apologize for applying this designation of humiliation to our blessed Lord, since his own act was that which made it applicable to him ; he having set his heart upon redeeming by his own person a creature who was a slave.

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2. But even if I am to be poured forth upon the sacrifice and service of your faith, I joy and rejoice with you all: and for this very thing joy ye also, and rejoice with me. I hope however in the Lord Jesus to send Timothy to you soon, that I also may have comfort in knowing your affairs: for I have no one likeminded who will sincerely care for what concerns you; since all seek their own things, and not the things of Jesus Christ: but ye know the proof of him, that as a child with a father, he hath served with me in the gospel. I hope therefore indeed to send him, as soon as I shall have seen clearly what concerns me. But I have confidence in the Lord, that even I myself shall come soon. I thought it necessary however to send to you Epaphroditus, my brother and fellowlabourer and fellowsoldier, and also your messenger and minister for my need; since he had been earnestly longing for you all, and grieving, because ye had heard that he had been sick. For indeed he was sick nigh to death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more readily, that when ye see him again ye may rejoice, and I also may be more free from grief. Receive him therefore in the Lord with all joy, and hold such in esteem; because for the work of the Anointed he was near to death, having disregarded his life that he might supply your lack of service toward me. (2. 17-30.)

III. Finally, my Brethren, rejoice in the Lord. To write the same things to you, is not indeed irksome to me, and is safe for you. Beware of the dogs, beware of the evil workers, beware of the Concision: for we are the Circumcision who serve God in spirit, and glory in Christ Jesus, and have not confidence in the flesh; though indeed I have a ground of confidence even in the flesh. If any other thinketh that he hath a ground of confidence in the flesh, I more: circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as to the law a Phari-

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see, as to zeal persecuting the Church, as to the righteousness in the law living blameless. But what things were gain to me, these I have accounted damage with respect to the Anointed: yea in very deed I account them all to be damage with respect to the excellency of the knowledge of Christ Jesus my Lord; with respect to whom all those things have been a damage to me, and I account them to be refuse, that I may gain Christ, and be found in him, not having my righteousness which was from the law, but that which is through the faith of Christ, the righteousness from God upon that faith: the excellency of knowing him, and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, if by any means I may attain to the resurrection from amongst the dead. Not that I have already received, or have already been perfected; but I pursue if indeed I may lay hold of that, for which also I have been laid hold of by Jesus Christ. Brethren, I reckon not myself to have laid hold: but on one thing I reckon; forgetting indeed the things which are behind, and reaching forward towards those which are before, I am pressing on to the goal for the prize of the upward call of God in Christ Jesus. Let us therefore as many as are mature of purpose set our minds upon this; yet if ye set your minds upon any thing otherwise, God will reveal this also to you. But as far as we have attained, let us walk by the same rule, to let us set our minds on the same thing. Be ye joint imitators of me, Brethren, and observe those who so walk as ye have us for an example: for many walk whom to you I have often called, and whom now also weeping I call the enemies of the cross of the Anointed, whose end is destruction, whose god is their belly, and whose glory is their shame, who set their minds on earthly things. For our commonwealth is in heaven, whence also we look for the Saviour, the Lord Jesus Christ, who shall transform the body of our abasement, that it may become conformed to the body of his glory, according to the energy of his ability even to subdue all things to

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himself. Wherefore my beloved and greatly desired brethren, my joy and crown, so stand firm in the Lord my beloved. (3. 4. 1.)

2. I exhort Euodias and I exhort Syntyche to be of the same mind in the Lord : yea I also beseech thee, sincere yokefellow, help those women who have laboured together with me in the gospel, with Clement also, and the rest of my fellow-labourers, whose names are in the book of life. Rejoice in the Lord always : again I say, Rejoice. Let your meekness be known unto all men. The Lord is at hand : take no anxious thought about any thing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God ; and the peace of God, which exceedeth all understanding, shall guard your hearts and minds in Jesus Christ. (4. 2-7.)

3. Finally Brethren, whatever things are true, whatever things are decorous, whatever things are just, whatever things are pure, whatever things are friendly, whatever things are reputable, if there be any virtue, and if there be any praise, think of these things : the things which ye have learned and acknowledged and heard and seen in me, these practise, and the God of peace shall be with you. But I have rejoiced in the Lord greatly, that now at length your intentions in my behalf have again become productive ; for whom ye had the intention, but ye had not the opportunity. Not that I speak concerning want ; for I have learned, in whatever state I am, to be content : I know what it is to be brought low, and I know what it is to abound ; every where and in all things I have been instructed, both to be fed and to suffer hunger, both to abound and to be in want : for all things I have force in Christ who strengtheneth me. Nevertheless ye have done well in communicating with me in my affliction. But yourselves know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as to the matter of giving and receiving but you only : and that in Thessalonica ye sent once, and again,

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to my necessity. Not that I am seeking the gift, but I am seeking the fruit which aboundeth to your account. But I have all things, and abound : I am full, having received from Epaphroditus the things sent by you, a sweet odour, an acceptable sacrifice, well pleasing to God. And my God shall fully supply your every want, according to his riches in glory in Christ Jesus. To our God and Father therefore be the glory throughout the aions of the aions. Amen. (4. 8-20.)

4. Salute ye every saint in Christ Jesus. The brethren with me salute you. All the saints salute you ; and especially those of Cesar's household. The grace of our Lord Jesus Christ be with you all. Amen. (4. 21-23.)

THE EPISTLE TO THE COLOSSIANS.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle incites the Colossians to thank God, that they had been made partakers of the gospel of Jesus Christ, and that their faith had become fruitful in love; and he exhorts them to all godly obedience and zeal, to the end that they should know more and more of the might, majesty and mercy of God, and of the glorious works of creation redemption and restoration which he had accomplished of old, or had since begun to accomplish, by the Anointed: in telling them of the afflictions which he had endured for the Anointed and in behalf of the Church, he points to the common foundation of their hope, Christ in them; and by the plea of his own earnest care for them and for the Laodiceans and others, he urges them to strive to increase in the knowledge of the Most High: and in warning them of the deceits of human wisdom, he sets forth the abundance and efficiency of the means of salvation which God hath provided through the crucifixion and resurrection of his Son, and now freely applies to believers to render them conformed to him.

II. He tells them not to take the ordinances and notions of men for the rules by which they were to serve God; but as they had known the death and resurrection of Christ, to hold to him in every thing, and to set their minds upon that present gift of a holy life, and that promise of future blessing, which God bestowed through him: he calls on them to renounce all the works of the flesh, and to be studious to bear all the fruits of the Spirit: he briefly inculcates the relative duties of husbands and wives, parents and children, masters and servants: he exhorts to prayer, circumspect behaviour, and edifying discourse; and tells them that he had sent Tychicus and Onesimus to them: and in bidding them farewell he speaks of Mark, Luke, and other companions of his ministry; and directs them to send this epistle to the Laodiceans, and to read one which the Laodiceans were to send them.

This epistle is thought to have been written nearly at the same time as that to the Ephesians.

THE EPISTLE.

I. Paul, an apostle of Jesus Christ through the will of God, and the brother Timothy, to the saints and faithful brethren in Christ who are at Colosse; grace to

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you and peace from God our Father and the Lord Jesus Christ. (1. 1-2.)

2. We give thanks to the God and Father of our Lord Jesus Christ always concerning you in prayer, since we heard of your faith in Christ Jesus and your love towards all the saints, on account of the hope laid up for you in heaven, of which ye heard before in the word of the truth of the gospel, which is present amongst you, as also in all the world, and is bringing forth fruit, as also in you from the day in which ye heard it, and knew the grace of God in truth; even as ye learned from Epaphras our beloved fellow servant, who is a faithful minister of the Anointed for you, and who also hath made known to us your love in spirit. For which reason we also, from the day in which we heard of it, cease not to pray for you, and to ask that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, so that ye may walk in a manner worthy of the Lord with all study to please him, in every good work bringing forth fruit and increasing in the knowledge of God; being strengthened with all ability according to his glorious power, unto all patience and long suffering with joy, giving thanks to the Father who hath qualified us for a portion of the inheritance of the saints in light; who hath delivered us from the power of darkness, and translated us into the kingdom of his beloved Son, in whom we have the redemption by means of his blood, the remission of sins; who is the image of the invisible God, the first-born of all creation, because in him were created all things, those in the heavens and those upon the earth, the things visible and the things invisible, whether thrones or dominions or principalities or powers, all things were created through him and on him, and he is before all things, and they all have stood together in him. He also is the head of the body, the Church; and he is the beginning, the first-born from the dead, that in all things he might have the preeminence: because in him All Fulness was pleased to dwell, and through him to reconcile all things

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to himself, having made peace by means of the blood of his cross; through him, whether those upon the earth, or those in the heavens. And you, who formerly were alienated and enemies in mind by wicked works, he now indeed hath reconciled by the body of his flesh, through death, to present you holy and without spot and irreproachable in his presence, since indeed ye remain founded and firm in the faith, and are not moved away from the hope of the gospel which ye have heard, which hath been preached in all the creation under heaven, of which I Paul have been made a minister. (1. 3-23.)

3. Now I rejoice in my sufferings for you, and in turn fill up what is wanting of the afflictions of the Anointed in my flesh, for the sake of his body which is the Church; of which I have been made a minister, according to the stewardship of God committed to me for you, fully to declare the word of God; that mystery which hath been hidden since the aions and since the generations, but now hath been manifested to his saints, by whom God hath willed to make known amongst the Gentiles what are the riches of the glory of this mystery, which is Christ in you, the hope of glory; whom we announce, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; for which also I labour, striving according to that energy of his which operateth in me mightily. For I wish you to know how great a conflict I have for you and those in Laodicea, and as many as have not seen my face in the flesh, that their hearts may be comforted, they being knit together in love, and unto all the riches of the full assurance of the understanding for the knowledge of the mystery of the God and Father and the Anointed; in which are hidden all the treasures of wisdom and knowledge. (1. 24-29. 2. 1-3.)

4. This therefore I say, that no one may deceive you with enticing words: for if indeed I am absent in the flesh, yet I am with you in the spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ. As therefore ye have received Christ Jesus

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the Lord walk in him, rooted and built up in him, and established in the faith as ye have been taught, in it abounding in thanksgiving. Take heed that no one draw you away by means of philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ; because in him dwelleth all the fulness of the Godhead bodily. And in him ye are made complete; who is the head of all principality and power; in whom also ye have been circumcised, by a circumcision not done by hand, in the putting off the body of the sins of the flesh by the circumcision of the Anointed, having been buried with him in baptism; in whom also ye have been jointly raised through the faith of the effectual working of God, who raised him from the dead. Yea, you, who were dead in the trespasses and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all those trespasses; having blotted out the hand-writing in ordinances which was against us, which was adverse to us, he hath taken it also out of the way, by nailing it to the cross; having despoiled the principalities and the powers, he hath made a show of them openly, exhibiting them in triumph on it. (2. 4-15.)

II. Let not therefore any one judge you in meat, or in drink, or in respect of a feast-day, or a new moon, or sabbaths; which things are a shadow of things future, but the substance is of the Anointed. Let no one adjudge you to lose your reward, setting his will on the humility and service of the angels, intruding into things which he hath not seen, vainly puffed up by his fleshly mind, and not laying hold on the head, from whom all the body, supplied as well as knit together by means of joints and ligaments, increaseth with the increase of God. Since therefore ye have died with the Anointed from the rudiments of the world, why as if living in the world are ye subject to ordinances (Touch not, taste not, handle not) as to things which all perish in the using, according to the precepts and teachings of men? Which things indeed have a reason of wisdom; in will-worship

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and humiliation and unsparing treatment of the body not in any honour, for the gratification of the flesh. Since therefore ye are risen with the Anointed, seek the things above where the Anointed is sitting on the right hand of God: set your minds on the things above, not on those upon the earth; for ye have died, and your life is hid with the Anointed in God. When the Anointed, our life, shall have been manifested, then shall ye also be manifested with him in glory. (2. 16-23. 3. 1-4.)

2. Mortify therefore your members which are upon the earth, fornication, uncleanness, lust, evil desire, and covetousness, which is idolatry; on account of which things the wrath of God cometh upon the children of disobedience; in which ye also walked formerly when ye lived amongst them. But now put ye away also all these things; wrath, anger, malice, evil speaking, filthy conversation out of your mouth: speak not falsely one to another, having put off the old man with his deeds, and having put on the new man who is renewed unto knowledge after the image of him who created him; where there is not Grecian and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, freeman, but all even in all is Christ. Put ye on therefore, as God's elect holy and beloved, bowels of compassion, kindness, lowliness of mind, meekness, long suffering; bearing one with another, and forgiving one another, if any one have cause of complaint against another: even as Christ hath forgiven you, so also forgive ye. Over all these things moreover put on love, which is the bond of completeness; and let the peace of God, to which also ye have been called in one body, preside in your hearts, and be ye thankful. Let the word of the Anointed dwell in you richly, in all wisdom; teaching and admonishing yourselves by psalms and hymns and spiritual songs, singing by grace in your heart to the Lord. And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to the God and Father through him. (3. 5-17.)

3. Wives, be subject to your own husbands, as is fit,

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in the Lord. Husbands, love your wives, and be not embittered against them. Children, obey your parents in all things, for this is well pleasing to the Lord. Parents, irritate not your children, lest they be discouraged. Servants, obey in all things your masters according to the flesh, not with eye service as men pleasers, but in simplicity of heart, fearing God; and whatsoever ye do, perform it heartily, as for the Lord and not for men, knowing that ye shall receive from the Lord the recompense of the inheritance; for ye serve the Lord Christ. But he who doeth wrong shall receive to himself the wrong which he hath done; and there is no respect of persons. Masters, supply your servants with what is just and equitable, knowing that ye also have a Master in heaven. (3. 18-25. 4. 1.)

4. Persevere in prayer, watching in it with thanksgiving; praying also in behalf of us, that God would open for us a door of the word to speak the mystery of the Anointed, on account of which also I am in bonds, in order that I may make it manifest as I ought to speak. Walk ye in wisdom towards those who are without, redeeming the opportunity. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. All that concerns me will Tychicus, the beloved brother and faithful minister and fellow-servant in the Lord, make known to you; whom I have sent to you for this very end, that I may know your affairs and that he may comfort your hearts; together with the faithful and beloved brother Onesimus, who is one of you: they will make known to you all things with us. (4. 2-9.)

5. Aristarchus my fellow prisoner saluteth you, as also Mark nephew of Barnabas, (concerning whom ye have received directions; if he shall come to you receive him) and Jesus called Justus; these being, of the Circumcision, my only fellow labourers for the kingdom of God: who have been a comfort to me: Epaphras saluteth you, the servant of Christ who is one of you, and is always striving for you in the prayers, that ye may

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stand fully grown and made complete in all the will of God; for I bear him testimony, that he hath a great zeal for you and for those in Laodicea and for those in Hierapolis. Luke the beloved physician saluteth you, as also Demas. Salute ye the brethren in Laodicea; and also Nymphas, and the church in his house. And when this letter hath been read by you, cause that it be read also in the church of the Laodiceans, and that ye also read that from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received from the Lord, that thou mayest fulfil it. The salutation by my hand, Paul's. Remember my bonds. Grace be with you. Amen. (4. 10-18.)

THE FIRST EPISTLE TO THE THESSALONIANS.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle incites the Thessalonians to thank God for the general conformity with the example of the Lord Jesus, which their conduct had exhibited since they received the gospel: he reminds them of the humble, holy, and laborious way of living of himself and the companions of his ministry: and he exhorts them to continue to suffer persecution patiently, as the Lord Jesus and his churches in Judea had suffered from the Jews; whose disbelief was about to be visited by severe punishment. He tells them that Satan had hindered him from gratifying his earnest desire to minister again amongst them, and that for this reason he had sent Timothy to them from Athens; and he adds that Timothy's favourable report had even augmented his wish to go to them, and to be God's instrument for imparting to them still more of the blessings of the gospel of Christ Jesus.

II. He exhorts them to do the will of God in abstaining from every kind of impurity and dishonesty, in practising brotherly love, and in being peaceable, diligent, and circumspect in all their conduct: by a declaration of the advent of the Lord Jesus, he comforts them concerning those who had fallen asleep, and admonishes them to be continually prepared for that solemn event: he calls on them to acknowledge gratefully the services of their ministers, reiterates his counsel to study to please God by all holy conversation and conduct, and expresses his earnest desire, that God would preserve them blameless unto the advent of the Lord Jesus: and in bidding them farewell he gives them directions, that this epistle should be read to all the brethren.

This epistle is thought to have been written at Corinth, about the year 52.

THE EPISTLE.

I. Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ; grace to you and peace from God our Father and the Lord Jesus Christ. (1. 1.)

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2. We thank God always for you all, making mention of you in our prayers, continually bearing in mind the work of your faith, and the labour of your love, and the patience of your hope of our Lord Jesus Christ, in the presence of our God and Father, knowing brethren beloved by God your election; because our gospel came not to you in word only, but also in power and in Holy Spirit and in much assurance, even as ye know what sort of persons we were in the midst of you for your sakes. And ye became imitators of us, and of the Lord; in receiving the word in much affliction with joy of Holy Spirit; so that ye were models to all the believers in Macedonia and Achaia. For from you sounded forth the word of the Lord not only in Macedonia and Achaia, but also in every place hath your faith towards God gone forth, so that we have not need to say any thing; because they themselves declare concerning us, what sort of entrance amongst you we had, and how ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivereth us from the wrath to come. For yourselves Brethren, know our entrance amongst you, that it was not vain; but that having suffered already and been contemptuously treated, as ye know, at Philippi, we had confidence in our God to speak to you the gospel of God with much striving. For our exhortation was not of imposture, nor of uncleanness, nor in guile; but as we had been proved by God to be entrusted with the gospel, so we spake; not as pleasing men, but God, who proveth our hearts. For at no time employed we words of flattery, as ye know, or a pretext of covetousness, God is our witness; neither sought we honour of men, or of you, or of others, when as apostles of Christ we might have been burdensome; but we were gentle in the midst of you. As a nursing mother cherisheth her children, so being affectionately desirous of you, we were willing to have imparted to you not only the gospel of God, but also our own lives, because ye were dear to us: for ye remem-

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ber Brethren, our labour and toil; because working night and day, that we might not be burdensome to any of you, we preached to you the gospel of God. Ye are witnesses, and God also, how holily and justly and blamelessly we lived with you who believe: even as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye should walk in a manner worthy of God who was calling you into his own kingdom and glory. On which account also we give thanks to God continually; because when ye took from us the word of the report of God, ye received not the word of men, but (as truly it is) the word of God, which also effectually worketh in you who believe. For ye Brethren, became imitators of the churches of God which are in Judea in Christ Jesus; because ye also have suffered from your own countrymen such things as they suffered from the Jews, who killed both the Lord Jesus and their own prophets, and have persecuted us, and are not pleasing God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved, so as to fill up their sins altogether: but the wrath for the end hath come upon them. (1. 2-10. 2. 1-16.)

3. But we Brethren, having been bereaved of you for a season, in presence not in heart, the more earnestly endeavoured with great desire to see your face: for which reason we willed (I indeed Paul) to come to you, once and again; yet Satan hindered us. For what is our hope, our joy, our crown of glorying? Are not even ye, in the presence of our Lord Jesus Christ at his advent? Yea, ye are our glory and joy. Wherefore not holding up any longer, we thought it well to be left at Athens alone; and we sent Timothy our brother and God's minister and our fellow-labourer in the gospel of the Anointed, to strengthen you, and to exhort you concerning your faith, that no one should be shaken by these afflictions. Because yourselves know that we are appointed to this: for even when we were amongst you, we forewarned you that we were about to be afflicted;

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as also it came to pass, and ye know. For this reason I also, not holding up any longer, sent to know your faith, lest by any means the tempter had tempted you, and our labour had been in vain : but now that Timothy hath come to us from you, and hath brought us the good tidings of your faith and love, and that ye preserve always a kind remembrance of us, greatly desiring to see us even as we to see you, we have as to this been comforted, Brethren, about you, about all our affliction and distress, by means of your faith : because now we live, if ye stand firm in the Lord. For what thanks can we render to God concerning you, for all the joy with which we joy on your account in the presence of our God, night and day most earnestly praying to see your face, and to complete what is defective in your faith? May our God and Father therefore himself, and our Lord Jesus Christ, make straight our way towards you : and may the Lord cause you to be full, yea to abound, with love one towards another and towards all men, even as we towards you, unto the confirming of your hearts blameless in holiness, in the presence of our God and Father, at the advent of our Lord Jesus Christ with all his saints. (2. 17-20. 3.)

II. Finally therefore Brethren, we beseech you and exhort you in the Lord Jesus, that as ye have received from us how ye ought to walk in order to please God, ye would abound more and more ; for ye know what commandments we gave you on the part of the Lord Jesus. Because this is the will of God, your sanctification : that ye should abstain from fornication ; that every one of you should know how to possess his own vessel in sanctification and honour, not in lustful desire, even as the gentiles who know not God ; that no one should overreach and defraud his brother in business : because the Lord is an avenger for all these things, even as we have already told you, and testified. For God hath not called us unto uncleanness, but unto sanctification. Therefore he who despiseth despiseth not man but God, who also hath given to us his holy Spirit.

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But concerning brotherly love ye have no need that I should write to you: because ye yourselves are taught by God to love one another, and because ye practise it towards all the brethren throughout Macedonia. But we exhort you Brethren, to be even more abundant; and also to make it your study to be quiet, and to mind your own affairs, and to labour with your own hands, as we commanded you; that ye may walk reputably amongst those who are without, and have need of nothing. (4. 1-12.)

2. But we are not willing^a Brethren, that ye should be ignorant concerning those who have fallen asleep, that ye may not grieve, even as the rest who have no hope: for since we believe that Jesus died and rose again, so also that those who have fallen asleep through Jesus, God will bring with him. For we tell you this by the word of the Lord; that we the living, those who are left alive at the advent of the Lord, shall not anticipate those who have fallen asleep: because the Lord himself shall descend from heaven with a shout, with the angel-ruler's voice, and with the trumpet of God, and the dead in Christ shall rise first; then we the living, those who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the Lord. Therefore comfort ye one another with these words. But concerning the times and the seasons, Brethren, ye have no need that I should write to you: for yourselves know accurately that, as a thief in the night, so cometh the day of the Lord; because when they shall say, Peace and safety, then shall sudden destruction come upon them, even as travail upon a woman with child; and they shall not escape. But ye Brethren, are not in darkness, that as a thief that day should overtake you: ye all are children of light and children of the day: we are not of the night nor of darkness. Let us not sleep therefore, even as the rest, but let us watch, and be sober; for those who sleep, sleep by night; and those who are drunken, are drunken

^a I am not willing.

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by night : but let us who are of the day be sober, putting on the breast-plate of faith and love, and for a helmet, the hope of salvation ; because God hath not appointed us unto wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we may live together with him. Wherefore comfort ye one another, and build ye up each the other, even as also ye are doing. (4. 13-18. 5. 1-11.)

3. We also beseech you Brethren, to acknowledge those who labour amongst you and stand before you in the Lord and admonish you, and to esteem them very highly in love for their work's sake. Be at peace amongst yourselves : and we exhort you, Brethren, admonish the disorderly, comfort the feeble-minded, support the weak, be patient towards all. See that no one render to any evil for evil ; but always follow after that which is good, both for yourselves and for all men. Rejoice always : pray continually : in every thing give thanks : for this is the will of God in Christ Jesus concerning you. Quench not the Spirit : think not lightly of prophecies : prove all things ; hold fast what is good : abstain from every appearance of evil. Now the God of peace himself sanctify you all completely : yea, may your whole being, the spirit and the soul and the body, be preserved blameless unto the advent of our Lord Jesus Christ. Faithful is he who calleth you, who also will do it. (5. 12-24.)

4. Brethren, pray for us. Salute ye all the brethren with a holy kiss. I adjure you by the Lord, that this epistle be read to all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen. (5. 25-28.)

THE SECOND EPISTLE TO THE THESSALONIANS:

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle shows the Thessalonians that they owe thanks to God for the increase of their faith and love; and he both exhorts them to bear their afflictions patiently and admonishes their persecutors, by assuring them all, that at the advent of the Lord Jesus both believers and unbelievers would receive according to their works: and he removes a misapprehension respecting that advent by telling them, that it would not take place until the apostacy had happened; and he both exhorts them to stand firm in the faith and prays to God to uphold them.

II. He asks their prayers, encourages them to expect all needed help to practise what he had taught them, and prays that love and patience may be granted to them: by the example of his own orderly and industrious way of life he shows them how they ought to live, and reproves certain persons who were idly making themselves a burden to others: he urges them to give effect to the precepts contained in this letter: and in praying for their happiness bids them farewell.

This epistle is thought to have been written not long after the first.

THE EPISTLE.

I. Paul and Silvanus and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ; grace to you and peace from God our Father and the Lord Jesus Christ: (1. 1-2.)

2. We are bound to give thanks to God always concerning you Brethren, even as it is fit, because your faith increaseth exceedingly, and the love of every one of you all for the others aboundeth; so that we ourselves glory on your account in the churches of God, for your patience and faith in all your persecutions and afflictions, which ye bear for a demonstration of the righteous judgment of God, to the end that ye may be ac-

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counted worthy of that kingdom of God for which also ye suffer. Since indeed it is a righteous thing with God, to repay affliction to those who afflict you; and to you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven with his mighty angels in flame of fire, taking vengeance on those who know not God, and on those who obey not the gospel of our Lord Jesus Christ; who shall receive their punishment, (destruction aional from the face of the Lord and from the glory of his power) when he shall have come to be glorified in his saints and to be admired in all those who have believed," (Because our testimony was believed by you) in that day. For which also we pray always concerning you, that our God will account you worthy of this calling, and fulfil all the good pleasure of his goodness and the work of faith with power, so that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and Lord Jesus Christ. (1. 3-12.)

3. But we beseech you Brethren, concerning the advent of our Lord Jesus Christ, and our being gathered together to him, that ye be not easily shaken, nor troubled, by the sentiment neither through spirit, nor through word, nor through letter, as if through us; namely, that the day of the Anointed is at hand. Let no one in any wise deceive you; because first the apostacy must come, and the man of sin must be revealed, the son of destruction, who is setting himself as an adversary and exalting himself against every one called God or an object of worship, so that he as God will sit in the temple of God, declaring openly of himself that he is God. Remember ye not that whilst I was with you, I told you these things? And now ye know what restraineth, to the end that he should be revealed in his own time: for the mystery of iniquity is already working, only one is restraining at present until he be taken out of the way; and then shall be revealed the wicked one, whom the Lord will consume by the spirit of his mouth, and

* Who believe.

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destroy by the brightness of his advent; him whose coming is, according to the operation of Satan, with all power and signs and prodigies of falsehood, and with all imposture of iniquity, amongst those who perish, because they received not the love of the truth that they might be saved. And for this reason God will send to them a working of imposture, so that they shall believe falsehood, in order that they may be condemned; all who had not believed truth, but had taken pleasure in unrighteousness. But we are bound to give thanks to God always concerning you, Brethren, beloved by the Lord, because God hath chosen you from the beginning to salvation in sanctification of spirit and belief of truth; to which he hath called you by means of our gospel, that ye may obtain the glory of our Lord Jesus Christ. Stand firm therefore Brethren, and hold fast the traditions which ye have been taught, whether by means of our discourse or by means of our letter: and may our Lord Jesus Christ himself, and our God and Father, who hath loved us and given us by grace consolation aional and good hope, comfort your hearts, and establish you in every good word and work. (2.)

II. Finally Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as with you; and that we may be delivered from the unreasonable and wicked men; because the faith is not of all. But faithful is the Lord, who will confirm you, and keep you from evil: and we have confidence in the Lord with respect to you, that ye both practise, and will practise, the things which we give you in charge. May the Lord therefore direct your hearts into the love of God, and the patience of the Anointed. (3. 1-5.)

2. Now we charge you Brethren, in the name of our Lord Jesus Christ, that ye separate yourselves from every brother who walketh disorderly, and not according to the tradition which he hath received from us: for yourselves know how ye ought to imitate us; because we behaved not ourselves irregularly amongst you, neither did we eat any man's bread for nothing, but

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with labour and toil we worked night and day, that we might not burthen any one of you. Not because we have not authority, but that we might make ourselves an example to you, that ye might imitate us : for when also we were with you, we gave you this charge, that if any one is not willing to work, let him not eat. For we hear that some are walking amongst you disorderly, not working, but making themselves over busy : such therefore we charge and exhort on the part of our Lord Jesus Christ, that quietly labouring they eat their own bread. And ye Brethren, be not weary in well doing. But if any one obey not our word by this letter, mark that man, and keep not company with him, that he may be ashamed ; yet count him not as an enemy, but admonish him as a brother. And may the Lord of peace himself grant you peace always in every way. (3. 6-16.)

3. The Lord be with you all. The salutation by my hand, Paul's ; which is the token in every epistle : thus I write. The grace of our Lord Jesus Christ be with you all. Amen. (3. 16-18.)

THE FIRST EPISTLE TO TIMOTHY.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle reminds Timothy, that he had left him at Ephesus to prevent the judaizing teachers from misleading the brethren; he intimates the insufficiency of the law, as a means of rendering men acceptable to God, by declaring that it was given to coerce mankind in a state of most abominable unrighteousness; and whilst with the same view he gives thanks to the Lord Jesus Christ for having brought him from under the law, and out of a state of judaical self-esteem in which he was violently opposing God, he testifies, that Christ Jesus came into the world to save sinners.

II. He charges Timothy to hold faith and a good conscience, and tells him of the fearful state of Hymeneus and Alexander, two men who had made shipwreck of faith: he gives directions that prayers shall be offered for all men, and especially for persons in authority; and in so doing he testifies that God's good-will towards mankind is universal, and that the ransom given for them by his Son was given for them all: he briefly declares the manner in which men and women ought to pray, and the sort of adorning which women should use: and by a twofold reason he shows, that the public ministry is forbidden to women; and he points to the way in which they can obtain salvation. He enumerates the qualifications for the office of bishop, deacon, and deaconess; and gives certain directions for the conduct of persons holding these offices: and he declares summarily both the office of the Church, and the great mystery of godliness. He tells Timothy some of the marks of an apostacy of which the Spirit had given notice; and urges him to take care to utter only words of truth, and to endeavour by every godly exercise to be a profitable minister of Jesus Christ. He briefly describes the manner in which Timothy should administer reproof; and gives directions respecting widows. And further he enjoins that a due recompense be given to those who occupy themselves in serving the Church; tells Timothy how he is to show himself both circumspect and fearless in all his public ministry; and gives directions for the conduct of slaves towards their masters.

III. He again calls Timothy's mind to the subject-matter of this charge, and bids him avoid all who should teach contrary to it: he declares the malignancy of covetousness: and he exhorts Timothy anew to the full performance of his duties, by reminding him both of his own public confession and of that of Jesus Christ in the presence of Pilate, and by setting before him the certainty of the future advent of the Lord Jesus. And in bidding Timothy farewell, he tells him to call on the rich to use their wealth for God, and again

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urges him to keep free from human wisdom, and to adhere simply to the gift of God's grace.

This epistle is thought to have been written in Macedonia, not long after Paul had quitted Ephesus in consequence of the disturbances raised by Demetrius.

THE EPISTLE.

1. Paul, an apostle of Jesus Christ, according to the appointment of God our Saviour and the Lord Jesus Christ our hope, to Timothy, my true son in faith; grace to thee mercy and peace from God our Father and Christ Jesus our Lord. (1. 1-2.)

2. I beseech thee, even as when I was going into Macedonia, to remain in Ephesus, that thou mayest charge certain persons not to teach any other doctrine, nor to give heed to fables, and endless genealogies, which cause disputes rather than edification of God in faith. But the scope of the commandment is love, out of a pure heart and good conscience and faith unfeigned; from which some having deviated have turned aside to vain jangling, setting their will on being teachers of the law, not understanding either what they say, or what they strenuously affirm, concerning certain things. We know however that the law is good, if a man use it lawfully, with knowledge of this, that the law is not appointed for a just man, but for the lawless and disorderly, the ungodly and offenders, the unholy and profane, parricides and matricides, murderers, fornicators, abusers of themselves with men, menstealers, liars, perjured persons, and whatever other thing is contrary to the sound doctrine according to the gospel of the glory of the blessed God, with which I have been entrusted. And I give thanks to Christ Jesus our Lord who hath strengthened me, that he hath accounted me faithful and put me into the ministry; me who before was a blasphemers and a persecutor and a person insolently injurious: but I obtained mercy, because I acted

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ignorantly in unbelief; and the grace of our Lord hath been exceedingly abundant with the faith and love which is in Christ Jesus. Faithful is this saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief; but I obtained mercy for this reason, that in me chief sinner Jesus Christ might show forth all long suffering, for a pattern of those who shall come to believe on him for life aionial. Now to the aions' King, the incorruptible, invisible, only wise God, be honour and glory throughout the aions of the aions. Amen. (1. 3-17.)

II. This charge I set before thee son Timothy, according to the prophet-gifts which have already come upon thee, that thou mayest by them war a good warfare, holding faith and a good conscience, which some having put away concerning faith have made shipwreck; of whom are Hymeneus and Alexander, whom I have delivered to Satan, that they may be taught not to blaspheme. I exhort therefore first of all, that supplications, prayers, intercessions, and thanksgivings be offered for all men; for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and decency: because this is right and acceptable in the presence of God our Saviour, who willeth all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus, who gave himself, a ransom for all, the testimony at the proper time; with respect to which I have been appointed a preacher and an apostle. (I speak the truth in Christ, I speak not falsely): a teacher of the Gentiles in faith and truth. I will therefore that the men should pray in every place, lifting up holy hands without anger and disputation; in like manner also the women, in modest raiment, with bashfulness and sober-mindedness; that they should adorn themselves not with braided hair, or gold, or pearls, or costly apparel, but (Which becometh women professing godliness) by means of good works. Let the woman learn in quietness with all subjection: moreover I suffer not a woman to teach,

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nor to exercise authority over the man ; but she is to be in quietness. For Adam was first formed, then Eve : also Adam was not deceived ; but the woman having been deceived entered into transgression. She shall be saved however by means of the childbirth ; if they abide in faith and love and sanctification with sobermindedness. Faithful is this saying. (1. 18-20. 2. & 3. 1.)

2. If any one aspireth after the bishop's office, he desireth a good work. Necessary therefore is it that the bishop be blameless, husband of one wife, sober, discreet, modest, hospitable, qualified to teach ; not given to wine, not a striker, not desirous of sordid gain, but temperate, not quarrelsome, not covetous ; presiding properly over his own family, having his children in subjection with all gravity ; (if indeed any one knoweth not how to preside over his own family, how shall he take care of the church of God) not a novice, lest he be puffed up and fall into the condemnation of the Devil. Moreover he ought to have also a good testimony from those without, lest he fall into reproach and the snare of the Devil. In like manner deacons should be grave, not double tongued, not given to much wine, not desirous of sordid gain, holding the mystery of the faith in a pure conscience. Also let these first be proved ; then if found blameless let them have the deacon's office. In like manner the women* should be grave, not accusers, sober, faithful in all things. Let deacons be husbands of one wife, presiding properly over their children and their own households. For those who have used the deacon's office well gain for themselves a good degree, and great confidence in the faith which is in Christ Jesus. These things I write to thee, hoping to come to thee shortly ; but if I delay, that thou mayest know how it behoveth thee to conduct thyself in God's house, which is the church of the living God, the pillar and stay of the truth. And great confessedly is the mystery of godliness : God hath been manifested in flesh, he hath been

* *The women*, &c. This seems to be spoken with respect to Deaconesses.

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justified in spirit, he hath been seen by angels, he hath been announced amongst the nations, he hath been believed in the world, he hath been received up in glory. (3. 1-16.)

8. Now the Spirit saith expressly, that in the last times some shall depart from the faith, giving heed to deceiving spirits, and to teachings of hypocritically lying demons, which have had their own conscience seared as with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving by those who are believers and know the Truth. Because every creature of God is good, and no one of them is to be rejected if received with thanksgiving; for it is sanctified by means of God's word and intercession. In bringing these things before the brethren, thou wilt be a profitable minister of Jesus Christ, nourishing them with words of the faith, and of the good teaching which thou hast closely followed. But avoid profane and old women's stories, and exercise thyself unto godliness. For bodily exercise is profitable for little; but godliness is profitable for all things, having promise of the present life, and of the future: faithful is this saying, and worthy of all acceptance; for to this end we both labour and suffer reproach, because we have placed our hope on the living God, who is saviour of all men, especially of believers. Give in charge and teach these things. Let no one despise thy youth, but be a model of the believers in discourse, in conduct, in love, in spirit, in faith, in purity. Until I come pay attention to reading, to exhortation, to teaching: neglect not the gift which is in thee, which was given thee by means of prophecy, with imposition of the hands of the presbytery. Meditate on these things, occupy thyself in them, that thy improvement may be manifest amongst all. Take heed to thyself and to thy teaching; continue in those things; for in doing this thou shalt save both thyself and those who hear thee. (4.)

4. Rebuke not an aged man, but entreat him as a father; the younger men, as brethren; the aged women,

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as mothers; the younger, as sisters, with all purity. Honour widows who are truly widows. But if any widow has children or grandchildren, let them learn first to show a godly care for their own family, and to requite their parents; for this is right and acceptable before God. She however who is truly a widow, and left alone, hath put her trust on God, and continueth in supplications and prayers night and day. But she who liveth voluptuously is dead whilst she liveth. These things therefore give in charge, that they may be blameless. But if any one provideth not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an unbeliever. Let no widow be received into the number at less than sixty years of age, who hath been the wife of one husband, and hath a testimony for good works; that she hath brought up children, that she hath lodged strangers, that she hath washed the feet of saints, that she hath relieved the afflicted, that she hath followed on in every good work. But the younger widows refuse; for when they have become wanton against the Anointed, they will to marry, having condemnation, because they have laid aside their first faith. Besides, they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy bodies, speaking things which they ought not. I will therefore that the younger widows marry, bear children, manage the family, give to the adversary no occasion for reviling. For already some have turned away after Satan. If any man or woman who is a believer hath widows, let such person assist them, and let not the church be burthened, that it may assist those who are truly widows. (5. 1-16.)

5. Let the Presbyters who have presided well be accounted worthy of double honour; especially those who labour in preaching and in teaching. For the Scripture saith, Thou shalt not muzzle the ox treading out the corn: and, The workman is worthy of his wages. Receive not an accusation against a Presbyter, except on the word of two or three witnesses. Those who sin reprove before

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all, that the rest also may be afraid. I call upon thee in the presence of God, and the Lord Jesus Christ, and the elect angels, to observe these things without prejudice, doing nothing by partiality. Lay hands hastily on no man; neither be a partaker in other men's sins: keep thyself pure. No longer drink water, but use a little wine on account of thy stomach, and thy frequent ailments. The sins of some men are manifest beforehand, going before them to judgment; and some they follow. In like manner also the good deeds of some are manifest beforehand; and those which are otherwise can not be hid. As many as are servants in bondage, let them account their own masters worthy of all honour, that the name and doctrine of God be not calumniated. And those who have believing masters, let them not treat them disrespectfully because they are brethren; but let them serve them the more, because they are believers and beloved, who are mutually receiving the benefit. (5. 17-25. 6. 1, 2.)

III. These things teach and exhort. If any one teacheth otherwise, and assenteth not to sound words, those of our Lord Jesus Christ, and to the doctrine according to godliness, he is puffed up, knowing nothing, but is doting about questions and strifes of words; from which things come envy, contention, railings, evil surmises, perverse disputations of men corrupted in mind and destitute of truth, supposing gain to be godliness: from such persons withdraw thyself. But godliness with contentment is great gain: for we brought nothing into the world; it is manifest that we can not carry any thing out: having therefore food and covering, let us with them be satisfied. But those who will to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which sink men down into destruction and perdition. For the love of money is a root of all evils; which some having eagerly desired, have been seduced from the faith and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and pursue righteousness, godliness, faith, love, patience,

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meekness. Fight the good fight of faith; lay hold on the life aional, for which thou hast both been called and hast made the good confession in the presence of many witnesses. I charge thee in the presence of God who quickeneth all things, and Christ Jesus who bore testimony before Pontius Pilate by the good confession, to keep the commandment without spot and blameless, until the manifestation of our Lord Jesus Christ, which at the proper time he will exhibit who is the blessed and only potentate, the King of those who reign and Lord of those who govern, he who only hath immortality, inhabiting light unapproachable, whom no one of men hath seen or can see; to whom be honour and power aional. Amen. (6. 2-16.)

2. Charge those who are rich in this aion, not to be highminded, nor to put their trust in uncertain riches, but in the living God, who giveth us richly all things for our enjoyment; to do good, to be rich in good works, to be ready to impart, willing to communicate, laying up for themselves a good foundation against the future, that they may lay hold of aional life. O Timothy keep the deposit, avoiding the profane vain babblings, and oppositions of the falsely called knowledge; which some having professed have erred concerning the faith. Grace be with thee. Amen. (6. 17-21.)

THE SECOND EPISTLE TO TIMOTHY.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle thankfully witnesses for Timothy's faith; calls on him to give proof of the power of God's gift within him; speaks of his own imprisonment in the Lord's service, and of his entire trust in him; declares the full and free salvation to life and incorruptibility which God had manifested by Jesus Christ; and thus urges Timothy both to be zealous in using his ministerial gift, and studious to preserve it. He speaks of the declension of Phygellus, Hermogenes, and others, and bears testimony to the friendly conduct of Onesiphorus: and he instructs Timothy to make choice of faithful men for ministers; to dedicate himself exclusively to the Lord's work; to call to mind the death and resurrection of Jesus Christ, and to suffer after his example; to show himself a tried workman; to restrain false teachers, especially those who, like Hymeneus and Philetus, affirmed the resurrection to be past already; to be fully assured respecting the foundation of God; and with purity, patience, and zeal, to labour for the souls of his enthralled brethren.

II. He describes generally the state of men in the apostacy predicted in the former epistle, and exemplifies their conduct by that of Jannes and Jambres who resisted Moses: he encourages Timothy to perseverance by reminding him of the labours and sufferings which he had witnessed in him, and of the deliverances which the Lord had granted him: and he recalls to his mind the benefits which he had derived from the Holy Scriptures, bears testimony that they are of divine authority, and declares the excellent end for which they were given. By various solemn considerations he again presses on Timothy the necessity of duly endeavouring to fulfil his ministry; and he further encourages him, by confidently declaring that he himself was about to be offered, and would afterwards receive from the Lord a crown of righteousness: finally, he directs him to come to him; mentions the declension of Demas; speaks of Luke, Titus, and other persons; cautions him against Alexander; briefly notices the difficulties of his first defence, and takes occasion to praise the Lord for the help which he had given him; and with kind salutations for others, and the expression of his own good wishes, and those of others, for Timothy, he bids him farewell.

This epistle is thought to have been written about the year 66.

THE EPISTLE.

I. Paul, an apostle of Jesus Christ through the will of God, according to the promise of life which is in Christ

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Jesus, to Timothy my beloved Son ; grace to thee mercy and peace from God the Father and Christ Jesus our Lord. (1. 1, 2.)

2. I thank God, whom I serve from my forefathers with a pure conscience, that I make continual mention of thee in my supplications night and day, greatly desiring to see thee, remembering thy tears, that I might be filled with joy ; calling to mind the unfeigned faith which is in thee, which dwelt first in thy grandmother Lois, and also in thy mother Eunice ; and I am persuaded that it dwelleth also in thee. For which cause I again remind thee to stir up the gift of God which is in thee by means of the imposition of my hands : for God hath not given us a spirit of timidity, but of power and of love and of sobermindedness. Therefore be not thou ashamed of the testimony of the Lord, nor of me his prisoner, but be my fellow sufferer in the gospel according to the power of God, who hath saved us and called us with a holy calling, not according to our works, but according to his own preappointment and favour given to us in Christ Jesus before the aionial times, and now made manifest by the appearance of our Saviour Jesus Christ, who indeed hath abolished death, and hath brought life and incorruptibility to light through the gospel ; for which I have been appointed a preacher and an apostle and a teacher of the Gentiles. For which cause also I suffer these things : but I am not ashamed ; for I know whom I have believed, and I am persuaded that he is able to keep my deposit unto that day. Furnish thou a representation of healthful words, which thou hast heard from me, in faith and love which is in Christ Jesus. Guard the precious deposit by means of Holy Spirit which dwelleth in us. (1. 3-14.)

3. Thou knowest this, that all who are in Asia have been turned away from me ; of whom are Phygellus and Hermogenes. May the Lord grant mercy to the family of Onesiphorus, because he often refreshed me, and was not ashamed of my chain ; but when he was in Rome he

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the more readily sought me and found me: (the Lord grant to him, to find mercy with the Lord in that day) and in how many things he ministered to me in Ephesus thou knowest very well. Thou therefore my son be strong in the grace which is in Christ Jesus; and the things which thou hast heard from me in the presence of many witnesses, these things commit to faithful men, who shall be able to teach others also. Thou therefore endure afflictions as a good soldier of Jesus Christ: no one who goeth to war involveth himself in the affairs of life, that he may please him who chose him for a soldier: and if also any man contend in the games, he is not crowned unless he contend lawfully: the husbandman must first labour to partake of the fruits: consider the things which I say; and may the Lord give thee understanding in all. Remember Jesus Christ raised from the dead, from seed of David, according to my gospel; on account of whom I suffer affliction unto bonds, as a malefactor: but the word of God is not bound. On this account I patiently endure all things for the elects' sake, that they also may obtain the salvation which is in Christ Jesus, with glory aional. Faithful is the saying; for if we have died with him, we shall also live with him: if we endure patiently, we shall also reign with him: if we deny him, he also will deny us: if we believe not, he remaineth faithful; he can not deny himself. Put them in mind of these things, calling on them in the presence of the Lord not to contend about words, (of no use for any thing) to the subversion of the hearers. Use diligence to shew thyself a tried workman for God, one not needing to be ashamed, rightly dividing the word of truth. And restrain profane vain babblings; for they will go on to more ungodliness, and their word will eat as a gangrene: of whom is Hymeneus and Philetus, who have erred concerning the truth, saying that the resurrection hath happened already; and they overthrow the faith of some. Nevertheless the foundation of God standeth firm, having this impress, The Lord knoweth

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those who are his; and let every one depart from iniquity who nameth the name of the Lord.^a But in a great house there are not only golden and silver vessels, but also wooden and earthen; and some indeed to honour, and others to dishonour: if therefore a man will cleanse himself from these things he shall be a vessel unto honour, sanctified and prepared to be very useful to the master for every good work. Avoid then youthful lusts: and follow after righteousness, faith, love, peace with those who call on the Lord out of a pure heart. Shun also foolish and unconstructive questions, knowing that they cause contentions. And the servant of the Lord must not be contentious, but be gentle towards all, ready to teach, patient under evil, instructing with meekness those who are contrarily disposed; if by any means God may grant them repentance for the acknowledgment of truth, and they, having been taken alive by him from out of the snare of the devil, may awake to be sober for his will. (1. 15-18. 2.)

II. This know moreover, that in the last days grievous times shall come; for men will be selfish, avaricious, boastful, arrogant, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, incontinent, fierce, not lovers of good men, traitors, rash, inflated, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. Turn thou away therefore from such persons; for of them are those who enter into families, and captivate weak women laden with sins, led away by various lusts, always learning and never able to come to the knowledge of truth. And after the manner in which Jannes and Jambres resisted Moses, so also these resist the truth, men corrupt in mind, not proof as to the faith: but they shall not proceed farther; for their folly shall be evident to all, even as their's was. Thou however hast closely attended to my teaching, manner of life, intention, fidelity, long-suffering, love, patience, persecutions, sufferings; the things which befel me in Anti-

^a Christ.

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och, in Iconium, in Lystra, the persecutions which I endured : yet the Lord delivered me out of them all. And indeed all who will to live devoutly in Christ Jesus, shall suffer persecution. Evil men however and imposters shall grow worse, deceiving and deceived. But continue thou in the things which thou hast learned and of which thou hast been assured, knowing from whom thou hast learned them ; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is by inspiration of God, and is useful for teaching, for demonstration, for correction, for instruction in righteousness ; that the man of God may be complete, thoroughly furnished for every good work. (3.)

2. I call upon thee therefore in the presence of God, and of the Lord Jesus Christ who is to judge quick and dead at his appearance and his reign ; Proclaim the word ; be urgent in season, out of season ; demonstrate, reprove, exhort, with all long-suffering, and doctrine. For the time will come when they will not bear sound teaching, but according to their own lusts will heap up teachers for themselves to have their ears tickled ; and will turn away their ears from the truth, and will be turned after fables. But be thou vigilant in all things, endure afflictions, do the work of an evangelist, fulfil thy ministry. For I am on the point of being poured forth, and the time of my departure is at hand. I have fought the good fight, I have performed the race, I have kept the faith : for what remains, the crown of righteousness is laid up for me, which the Lord, the righteous judge, will give to me in that day ; and not to me only, but also to all those who have loved his manifestation. (4. 1-8.)

3. Endeavour to come to me speedily ; for Demas hath left me from love of this aion, and hath departed to Thessalonica ; Crescens to Galatia, Titus to Dalmatia : only Luke is with me. Take Mark and bring him with thee, because he is useful to me for the ministry. Moreover I have sent Tychicus to Ephesus. When thou

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comest bring the cloke which I left at Troas with Carpus, and the books, especially the parchments. Alexander the coppersmith hath showed me much ill will; the Lord requite him according to his works. Be thou also on thy guard against him; for he hath strongly resisted our words. At my first defence no man accompanied me, but all forsook me; may it not be brought to their account. But the Lord stood with me and strengthened me, that through me the proclamation might be fully effected, and all the nations might hear; and I was delivered out of the lion's mouth. Yea and the Lord will deliver me from every evil work, and preserve me unto his heavenly kingdom: to him be the glory throughout the aions of the aions. Amen. (4. 9-18.)

4. Salute Prisca and Aquila, and the household of Onesiphorus. Erastus remained at Corinth; and I left Trophimus sick at Miletus. Endeavour to come before winter. Eubulus saluteth thee, as also Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. (4. 19-22.)

THE EPISTLE TO TITUS.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

The Apostle testifies that life aionial is the Word of God: he directs Titus to ordain Presbyters throughout Crete, and summarily mentions the qualifications for this office: and he particularly enjoins him to restrain certain disorderly teachers of the Circumcision. He gives Titus the substance of exhortations adapted to persons of different ages: he tells him to stop the mouths of gainsayers by a holy example; and to call on servants to be submissive to their masters and faithful in all things: and he adds that God had manifested his saving grace to all men in delivering his Son for us, in order that we might be enabled and persuaded to desire and strive for the blessings of his advent in glory. And he further directs Titus to counsel men to obey the public authorities, and cherish mutual goodwill: he confesses for himself and others, the ungodliness of their former way of life, and testifies for the cleansing and renewing gifts of the Spirit freely bestowed by God through Jesus Christ: and he bids Titus call on believers to be forward in good works, and directs him to restrain unprofitable disputations; tells him how to treat a heretic; speaks of sending Tychicus or Artemas to him; commends Zenas and Apollos to his kind offices; and with salutations and expressions of kind wishes, bids him farewell.

This epistle is thought to have been written somewhere in Macedonia, about the time at which the first epistle to Timothy was written.

THE EPISTLE.

I. Paul, a servant of God and an apostle of Jesus Christ; according to the faith of God's elect and the knowledge of the truth which is according to godliness, upon the hope of life aionial, which God, who can not lie, promised before the aionial times, and at the proper season declared to be his Word, by the proclamation with which I have been entrusted, according to the appointment of God our Saviour; to Titus my true son

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according to the common faith; grace to thee, mercy and peace from God the Father and the Lord Jesus Christ our Saviour. (1. 1-4.)

2. I left thee in Crete on this account, that thou mightest further correct the things which are defective, and ordain Presbyters in every city, even as I arranged for thee; if any man is irreproachable, husband of one wife, having believing children, not accused of profligacy, or disorderly. For a bishop ought, as God's steward, to be irreproachable; not self-willed, not passionate, not given to wine, not a striker, not given to sordid gain, but hospitable, a lover of good men, discreet, just, holy, temperate, holding fast the faithful word according to the doctrine, that he may be able by sound teaching both to exhort, and to convince the gainsayers. For many are both disorderly vain talkers and deceivers, especially those of the Circumcision, whose mouths must be stopped; who subvert whole families, teaching things which they ought not, for the sake of sordid gain. One from amongst themselves, a prophet of their own, said, The Cretans are ever false, evil beasts, idle bellies. This testimony is true; for which reason reprove them severely, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men who are turned away from the truth. To the pure indeed all things are pure; but to the polluted and unbelieving nothing is pure, but both their mind and conscience are polluted; they profess to know God, but in works they deny him; being abominable and disbelieving, and not proof for any good work. (1. 5-16.)

3. But speak thou the things which become sound teaching: that the aged men be sober, grave, discreet, sound in faith, in love, in patience: that in like manner the aged women be in behaviour as becometh holy persons, not slanderers, not given up to wine, teachers of what is good; that they may teach the young women to be lovers of their husbands, lovers of their children, discreet, chaste, domestic, benevolent, subject to their own husbands, that the word of God be not calumniated.

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Likewise exhort the young men to be soberminded: concerning all things showing thyself a pattern of good works; in teaching showing incorruptness, gravity, sound speech not to be condemned, that he who is on the contrary part may be ashamed, having no evil thing to say concerning us.* Exhort servants to be subject to their own masters, to please them well in all things; not answering again, not purloining, but showing all good fidelity, that they may adorn the teaching of God our Saviour in all things. For the saving grace of God hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live discreetly and justly and devoutly in this present aion, waiting for the blessed hope, even the appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous for good works. These things speak; and exhort, and reprove with all authority: let no man despise thee. (2.)

4. Put them in mind to be subject to governments and authorities, to obey them, to be ready for every good work; to speak evil of no man, not to be quarrelsome, to be gentle, behaving themselves with all meekness towards all men. For we also formerly were inconsiderate, disbelieving, deceived, serving various lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour and his love for man appeared, (not for works in righteousness which we had done, but according to his own mercy) he saved us by means of the washing of regeneration and the renewing of Holy Spirit, which he poured forth upon us richly through Jesus Christ our Saviour; that having been justified by his grace, we might become in hope heirs of life aional. Faithful is this saying; and I will that concerning these things thou affirm strongly, in order that those who have believed in God take care to be forward in good works. These things are good and profitable for men: but foolish

* Yon.

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questions and genealogies and contentions and disputes about the law restrain; for they are unprofitable and vain. Reject an heretical man after the first and second admonition; knowing that such a one is perverted, and erreth, being self-condemned. (3. 1-11.)

5. When I shall send to thee Artemas, or Tychicus, endeavour to come to me at Nicopolis; for I have determined there to winter. Diligently help forward Zenas the lawyer and Apollos, that nothing may be wanting to them. And let ours' also learn to be forward in good works for occasions of need, that they may not be unfruitful. All who are with me salute thee. Salute those who love us in faith. Grace be with you all. Amen. (3. 12-15.)

THE EPISTLE TO PHILEMON.

The Apostle has shown by this epistle both how a slave, who has faithfully received the gospel of Jesus Christ, acts towards his master; and also how such a master, after having been made a partaker of the same blessing, will from a sense as well of gratitude as of equity act towards his slaves.

This epistle is thought to have been written at the same time as that to the Colossians.

THE EPISTLE.

1. Paul, a prisoner of Jesus Christ, and the brother Timothy, to Philemon our beloved fellow-labourer, and to our beloved Apphia, and to Archippus our fellow soldier, and to the church in thy house; grace to you and peace from God our Father and the Lord Jesus Christ. (1-3.)

2. I thank my God, always making mention of thee in my prayers; hearing of thy love and of the faith which thou hast unto the Lord Jesus and towards all the saints; to the end that the communion of thy faith may become operative, in the knowledge of every good thing which is in us,^a towards Christ Jesus. For we have much joy and comfort by thy love; because the bowels of the saints are refreshed through thee, Brother. Wherefore although I have much freedom in Christ to enjoin thee what is convenient, by reason of love I rather entreat; being such a one as Paul, an aged man, and now also a prisoner of Jesus Christ: I entreat thee in behalf of my son Onesimus, whom I have begotten in my bonds; one formerly unprofitable to thee, but now very profitable to thee and to me; whom I have sent again. Therefore receive thou him, that is, my bowels; whom I was desirous to retain with me, that in

^a You.

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thy place he might minister to me in the bonds of the gospel: but I have chosen to do nothing without thy consent, that thy good deed may be not as of necessity, but willingly. For perhaps to this end he departed for a time, that thou mightest receive him aionially; no longer as a servant, but above a servant, a beloved brother, especially to me; and how much more to thee, both in the flesh and in the Lord? If therefore thou accountest me a partner, receive him as myself: and if he hath wronged thee in any thing, or oweth thee any thing, put that to my account. I Paul have written with my own hand, I will repay it: that I may not say to thee, that thou owest me besides even thine own self. Yea, Brother; let me have joy from thee in the Lord: refresh my bowels in the Lord! Having confidence in thy obedience I have written to thee, knowing that thou wilt do even beyond what I say. But with this also prepare me a lodging; for I hope that through your prayers I shall be given to you. (4-22.)

3. Epaphras my fellow-prisoner in Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow labourers, salute thee. The grace of our Lord Jesus Christ be with your spirit. Amen. (23-25.)

THE EPISTLE TO THE HEBREWS.

THE GENERAL SUBJECT OF THE EPISTLE IS, THE PROPHETIC SACERDOTAL SACRIFICIAL REGAL AIONIAL MEDIATORSHIP OF THE ANOINTED.

The manner in which this subject is treated may be generally described as follows:—

I. The preeminent personal dignity of the Lord Jesus Christ is first affirmed absolutely and as he is the Son of God, and then is further shown by comparing him with angels. By considerations relating to the superior authority of Jesus, and the sufficiency of his priestly endowments and qualifications, the Hebrews are admonished to incline their hearts and minds reverently to the doctrine taught first by him and then by his witnesses.

II. Christ Jesus is declared not only to be superior to Moses, but also to have all creatures within his view and reach; and the Hebrews are warned by what happened to their fathers in the way to Canaan, to take heed lest by similar disbelief they should fail of attaining that better place of rest, which God hath prepared for those who come to him by his Son. Christ is further shown to be a high-priest fully qualified to sympathize with men in their trials; and he is declared to have been called by God to his priestly office as Aaron was, not after Aaron's order indeed, but after the higher and permanent order of Melchisedek. The dangers of apostasy are described on the one hand, and the faithfulness of God as exemplified in the case of Abraham is declared on the other, to urge the Hebrews studiously to prosecute their inquiries into the doctrine of the Anointed. And further, in the perpetual priestly dignity of Melchisedek is shown that of Christ Jesus; and hence it is argued not only that Christ's priesthood is greater than the Levitical priesthood and hath superseded it, but that the priesthood having been changed, the law also hath been changed.

III. Christ Jesus is declared to be both the High Priest of the Sanctuary in heaven, of which the sanctuary constructed under the directions of Moses was but a shadow, and the Mediator also of a covenant far superior to that appointed through Moses; a covenant of pardon, righteousness, and perpetual peace. Somewhat of the Levitical ministration is described; and hence it is argued that Christ hath died and hath entered into the heavenly Sanctuary, both to confirm that new covenant of which he is the mediator, and to provide a sacrifice which should be sufficient as well to purify that sanctuary as to obtain for men remission of sins. It is further declared that the Levitical sacrifices were unable to take away sins; and that the one sacrifice for sins which the Lord Jesus offered, in offering his own body according to the will of God, was of entire and perpetual efficacy.

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IV. The Hebrews are exhorted to profit by the privileges which Christ's sacrifice hath obtained for them, and warned of the danger of disobeying him. The nature of faith is declared to them; and by examples of fidelity furnished by the conduct of the ancient prophets and servants of God, they are instructed concerning the way in which to obtain a share of the happiness with which God will recompense all who suffer for his Son's sake; and by a description of the glorious state of being to which God had invited them through the mediation of the Lord Jesus, they are further encouraged to persevere. Finally they are exhorted to serve God by the practice of christian virtues, and to trust him for all things; and they are again reminded of the death of Jesus, and animated by his example to suffer for his sake, and continually to offer through him to God the sacrifice of praise.

This epistle is thought to have been written between the year 61 and 64.

THE EPISTLE.

I. God having spoken formerly to the fathers, by various portions and in various manners, in the prophets, hath in these last days spoken to us in the Son, whom he hath constituted heir of all things, through whom also he made the aions, who being the forthshining of his Glory, and the charactering of his Subsistency,* and bearing all things by the speaking of his power, when he had by himself wrought the purification of our sins, seated himself on the right hand of the majesty on high, having become by so much superior to the angels, by how much more excellent a name he hath inherited beyond them. For to which of the angels said he at any time, Thou art my Son, I this day have begotten thee? And again, I will be to him a father, and he shall be to me a son? And when he would again bring the First-born into the habitable world he said, And let all the angels of God worship him. Also concerning the angels indeed he said, Who maketh spirits his angels, and

* *The charactering of his Subsistency.* Charactering is here the substitute for χαρακτηρ, which derives its meaning from χαρασσω, to engrave; and *subsistency* is the substitute for ύποστασις, which derives its meaning from ύπο, under, and ισταμαι, to stand.

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flaming fire his ministers: but concerning the Son, Thy throne, O God, is from aion unto aion: a sceptre of rectitude is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity; for this reason God, thy God, hath anointed thee with the oil of gladness above thy fellows. Also, Thou Lord at the beginning laidst the foundation of the earth, and the heavens are the work of thy hands: they shall perish, but thou remainest; yea, they all shall become old as a garment, and as a mantle shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. But concerning which of the angels hath he said at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for those who are to inherit salvation? (1.)

2. On this account it behoveth us more earnestly to give heed to the things which we have heard, lest at any time we should pass by them: for if the word published through angels was steadfast, and every transgression and disobedience received a just recompense, how shall we escape if we neglect that great salvation, which having begun to be spoken by the Lord hath been confirmed to us by those who heard him, God bearing testimony together with them by signs and prodigies, and various mighty works, and distributions of Holy Spirit according to his will? For he hath not made subject to angels that future habitable world of which we speak: but one in a certain place earnestly testified saying, What is man, that thou art mindful of him; or the son of man that thou visitest him? Thou madest him a little while inferior to the angels: thou hast crowned him with glory and honour, and hast set him over the works of thy hands; all things hast thou put in subjection under his feet. For in that he hath made all things subject to him, he hath left nothing unsubject to him. As yet however we see not all things made subject to him; but we see Jesus made for a little while inferior to the angels, (by reason of the suffering

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of death crowned with glory and honour) that by the kindness of God he might taste death for every man. For it became him on account of whom are all things and through whom are all things, in bringing many sons to glory, to perfect the Beginner of their salvation by means of sufferings. For both he who sanctifieth, and they who are sanctified, are all out of one; for which reason he is not ashamed to call them brethren, saying, I will declare thy name to my brethren, in the midst of the church will I sing praise to thee: and again, I will put my trust in him: and again, Here am I, and the children whom God hath given me. Since then the children have become partakers of flesh and blood, he also in the same manner partook of them, that through death he might destroy him who hath the power of death, that is the Devil; and deliver those who through fear of death were throughout their life subject to bondage. (For certainly he is not taking hold of angels, but he is taking hold of a seed of Abraham) Wherefore he became bound to be in all things like his brethren, that he might be a merciful and faithful high-priest as to things pertaining to God, to the end that he should make an atonement for the sins of the people; because in that in which having been tempted he hath suffered, he is able to help those who are tempted. (2.)

II. Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession Christ Jesus, who hath been faithful to him who appointed him, even as Moses in all his house. For this person hath been accounted worthy of more honour than Moses, in as much as he who hath built the house hath more honour than the house: because every house is built by some one, but he who built all things is God. And Moses indeed was faithful in all his house, as a servant, for a testimony of the things which were to be published; but Christ, as a son, over his own house: whose house we are, if indeed we shall retain the confidence and glorying of the hope firm unto the end. Wherefore as the Holy Spirit saith, To-day,

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if ye will hear his voice, harden not your hearts, as in the provocation, at the day of temptation in the wilderness, where your fathers tempted me, proved me, and saw my works forty years. Wherefore I was offended with that generation, and said, They do always err in heart; and they know not my ways: so I have sworn in my wrath, that they shall not enter into my rest:—take heed Brethren, lest at any time there shall be in any of you an evil heart of unbelief to apostatize from the living God; but exhort one another daily whilst it is called to-day, lest any one of you should be hardened by a deceit of sin, (for we are partakers of the Anointed, if we retain firm unto the end the beginning of the subsistency) as to the saying, To-day, if ye will hear his voice, harden not your hearts, as in the provocation. For some having heard provoked; yet not all who came out of Egypt by means of Moses. But with whom was he offended forty years? Was it not with those who sinned, whose carcases fell in the wilderness? To whom also sware he, that they should not enter into his rest, but to those who disbelieved? And we see that they could not enter in, by reason of unbelief. Let us therefore fear lest, a promise to enter into his rest being left, any of you should at any time think to come short of it: because to us also the good tidings of it have been given, even as to them; but the word of hearing did not profit them, not having been mixed with faith in them when they heard it. For we are to enter into that rest who have believed; even as he hath said, As I sware in my wrath that they shall not enter into my rest; though the works were finished from the foundation of the world. Because he spake in a certain place concerning the seventh day thus, And God rested on the seventh day from all his works; and in this again, That they shall not enter into my rest. Since therefore it remaineth that some are to enter into it, and those to whom the good tidings of it were first given entered not by reason of disbelief, (Again he determines a certain day, saying by David, To-day, after such a time; as it was said.

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To-day if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, he would not have spoken after that concerning another day. A sabbatism therefore is left for the people of God. For he who hath entered into his rest, even he hath ceased from his works, like as God from his) let us then use diligence to enter into that rest, lest any one should fall after that same example of disbelief. For living is the Word of God, and mighty, and sharper than any two-edged sword, even piercing unto the dividing of soul and spirit, of joints and marrow, and is a discerner of the thoughts and intents of the heart. Yea, there is not a creature undisclosed in his presence, but all things are naked and laid open to the eyes of him with whom we have to do. (3 & 4. 1-13.)

2. Having therefore a great High Priest, who hath passed into the heavens, Jesus the Son of God, let us hold fast our profession. Because we have not a high-priest who can not sympathize with us in our infirmities; but one who hath been similarly tempted in all points, without sin: let us draw near therefore with confidence to the throne of grace, that we may obtain mercy, and find favour unto seasonable assistance. For every high-priest taken from amongst men is appointed in behalf of men in the things pertaining to God, that he may offer both gifts and sacrifices for sins; being able to deal gently with the ignorant and erring, because he also is encompassed by infirmity: and for this reason he ought as for the people, so also for himself, to offer for sins. And a man taketh this honour not of himself, but when called^a by God, even as Aaron: so also the Anointed gave not himself the honour to be made a high-priest; but he who said to him, Thou art my Son, I this day have begotten thee; as also he saith in another place, Thou art a priest for ever, after the order of Melchisedek: who in the days of his flesh having offered prayers and supplications, with mighty outcry and tears, to him who was able to save him from

^a He who is called.

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death, and having been heard by reason of his godly fear, (Son as he is, he learned obedience from the things which he suffered) and having been perfected, he became author of aïonial salvation to all who obey him; having been saluted by God High Priest after the order of Melchisedek. Concerning which we have much to say that is difficult to explain, because ye have become dull of hearing; for when, as to the time, ye ought to be teachers, ye again have need that some one teach you the very first rudiments of the oracles of God, and are come to want milk, and not strong meat. Because every one who useth milk is unexperienced in the word of righteousness; for he is an infant: and the strong meat is for adults, for those who by use have their senses exercised to discern both good and evil. (4. 14-16. 5.)

3. Wherefore leaving the commencement of the Anointed's doctrine, let us go on towards its perfection; not laying again a foundation of repentance from dead works and faith towards God, of the doctrine of baptisms and the imposition of hands, and of the resurrection of the dead and judgment aïonial. And this will we do if God shall permit: for those who have once been enlightened, and have tasted of the heavenly gift, and have been made partakers of Holy Spirit, and have tasted the good word of God and the powers of the future aion, and have fallen away; it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and expose him to public shame. For the earth which drinketh the rain that cometh often upon it, and bringeth forth herbs fit for those by whom also it is tilled, receiveth blessing from God; but that which beareth thorns and briars is rejected and nigh to cursing, whose end is to be burned. But concerning you, beloved, we are persuaded better things, and things which hold of salvation, if even we thus speak: for God is not unjust to forget your work, and the love^b which you have been showing for his name, in having minis-

^b Labour of love.

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tered, and in ministering for the saints. We desire however that every one of you should exhibit to the end the same diligence unto the full assurance of hope; that ye may not be slothful, but imitators of those who through faith and patience are inheriting the promises. For when God made promise to Abraham, as he could swear by no greater he swore by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee: and so when he had patiently endured he obtained the promise. For men indeed swear by the greater, and an oath is to them an end of all contradiction unto confirmation. With a view to which God, willing to show more abundantly to the heirs of the promise the immutability of his design, interposed with an oath; that by means of two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us; which we have as an anchor of the soul both sure and steadfast, and passed in to that within the vail, whither Jesus hath entered, forerunner in our behalf, made a high priest for ever after the order of Melchisedek. (6.)

4. For this Melchisedek king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him, for whom Abraham set apart even a tenth of all; first indeed by interpretation King of Righteousness, and then also King of Salem, which means King of peace, fatherless, motherless, without pedigree, having neither beginning of days nor end of life, but made like the Son of God, abideth a priest in perpetuity. Observe therefore how great is this person, to whom the patriarch Abraham gave even a tenth of the spoils. And those indeed of the sons of Levi who receive the priesthood, have commandment to take tithes of the people according to the law, that is of their brethren, although they have come out of the loins of Abraham; but he who reckons not a pedigree from them took tithes of Abraham, and blessed him who hath the promises: and without any contradic-

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tion, the less is blessed by the greater. Also here indeed men who die receive tithes; but there, one who hath the testimony that he liveth. And so to speak, through Abraham even Levi who receiveth tithes paid tithes; for he was yet in the loins of his father, when Melchisedek met him. If then indeed perfection were by means of the levitical priesthood, (For on it the people were constituted in the law) what necessity was there still that another priest should arise after the order of Melchisedek, and not be called after the order of Aaron? (For the priesthood being changed, there is of necessity a change also of the law.) Because he concerning whom these things are spoken belonged to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord sprang out of Judah; concerning which tribe Moses spake nothing about priesthood. And it is even far more evident that another priest is arisen in the likeness of Melchisedek, who hath been made not according to the law of a carnal commandment but according to the power of an indissoluble life, for he testifieth, Thou art a priest for ever after the order of Melchisedek. For there is indeed an abolition of the foregoing commandment, on account of its weakness and unprofitableness, (because the law hath made nothing perfect) and an introduction of a better hope, through which we draw near to God. And by how much he was not made without an oath, (for they indeed are made priests without an oath; but he with an oath, through him who said to him, The Lord hath sworn, and will not repent; thou art a priest for ever after the order of Melchisedek) of a covenant by so much the better hath Jesus been made the surety. And many of them indeed have been made priests, because they have been prevented by death from continuing; but he, because he remaineth for ever, hath the priesthood unchangeably: whence also he is able to save to the uttermost those who come to God through him, since he ever liveth to intercede for them. For such a high priest was suited to us; one holy,

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harmless, undefiled, separated from sinners, and made higher than the heavens; who hath not necessity daily, like those high priests, first for their own sins to offer sacrifices, then for those of the people; for this he did once, when he offered himself. For the law appointeth high-priests, men having infirmity: but the word of the oath, which was since the law, the Son perfected for ever. (7.)

III. The sum then of the things spoken is, We have such a High Priest, who hath seated himself on the right of the throne of the Majesty in the heavens, a minister of the Sanctuary, even the true tabernacle, which the Lord pitched, and not man. For every high-priest is appointed to offer both gifts and sacrifices; wherefore it is necessary that this high-priest also should have something which he may offer. Because if indeed he were on earth he would not be a priest, since there are the priests who offer the gifts according to the law; who serve by a pattern and shadow of the heavenly things, even as Moses was divinely instructed, when about to construct the tabernacle; for, See, said he, that thou make all things according to the model showed thee in the mount. But now he hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which hath been established upon better promises. For if that first had been faultless, place would not have been sought for a second. Because, finding fault with them, he said, Behold, the days are coming, saith the Lord, when I will accomplish on the house of Israel and on the house of Judah a new covenant: not according to the covenant which I made with their fathers, in the day in which I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I disregarded them, saith the Lord. Because this is the covenant which I will appoint for the house of Israel after those days, saith the Lord; I will put my laws into their minds, and I will write them on their hearts; and I will be their God, and they shall be my people. And they shall not

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teach, every one his neighbour and every one his brother, saying, Know the Lord; because all shall know me, from the least of them to the greatest of them: for I will be merciful to their iniquities, and their sins and their transgressions will I remember no more. In saying now, he hath antiquated the first: but that which is antiquated and old, is on the point of being done away. (8.)

2. Then indeed also the first^c had ordinances of worship, and the worldly sanctuary. For a tabernacle was prepared (the first) in which were the lamp-stand and the table and the show bread; which is called Holy: and after the second veil a tabernacle, which is called Holy of Holies, having the golden censer, and the ark of the covenant entirely covered with gold, in which were the golden pot containing manna and Aaron's budded rod and the tables of the covenant, and over it the cherubim of glory overshadowing the mercy seat: concerning which things we have not now to speak particularly. These things then having been thus prepared, the priests went continually indeed into the first tabernacle performing the services; but into the second went the high-priest alone once a year, not without blood, which he offered for his own errors and those of the people: the Holy Spirit showing this, that the way of the Sanctuary was not yet manifest, whilst the first tabernacle was standing, which was a figure for the time then present; according to which are offered both gifts and sacrifices, not able to render the worshipper perfect as to conscience, being imposed only on meats and drinks and different washings, and carnal ordinances, till the time of reformation. But Christ having come; High-priest of the good things to be hereafter by means of the greater and more perfect tabernacle, not one made by hand, (that is, not of this creation) neither by means of blood of goats and of calves, but by means of his own blood; he hath entered once into the Sanctuary, having obtained redemption aional. For if the blood of bulls and of

^c The first tabernacle.

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goats, and the ashes of a heifer sprinkling the polluted, sanctify unto the cleanness of the flesh, how much more shall the blood of the Anointed, who through the aional Spirit offered himself without spot to God, cleanse your conscience from dead works, that ye should serve the living God? And for this reason he is the mediator of a new covenant, that, his death having been effected for a redemption from the transgressions against the first covenant, those called might receive the promise of the aional inheritance. For where a testament is, there is a necessity that the death of the testator should be proved: because a testament is confirmed after death; since it is of no power at all whilst the testator is alive. For which reason the first also was not dedicated without blood: for when the whole commandment according to the law had been spoken by Moses to all the people, taking the blood of calves and of goats with water and scarlet wool and hyssop, he sprinkled the book itself as well as all the people, saying, This is the blood of the covenant which God hath enjoined upon you. And in like manner he sprinkled with blood both the tabernacle and all the vessels of the service; and according to the law almost all things are purified by blood, and without bloodshedding is no remission. There was therefore a necessity that the patterns indeed of the things in the heavens should be purified by these things; but the heavenly things themselves with better sacrifices than these. For the Anointed hath not entered into the sanctuary made by hand, the correspondency of the true, but into heaven itself, now to appear in the presence of God for us: neither that he should offer himself often, like as the high-priest entereth into the sanctuary yearly with the blood of others; as then he must have suffered often since the foundation of the world: but now he hath presented himself once, at the consummation of the aions, for the putting away of sin by means of his own sacrifice. And even as for men is appointed once to die, and after this judgment; so also^d the Anointed

^d So.

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having been once offered to bear the sins of many, will appear a second time, apart from sin, for those who are earnestly expecting him for salvation. (9.)

3. For the law in having a shadow of the good things to come, not the very image of the things, every year in the same sacrifices, which they offer in perpetuity, can never render perfect those who come to them. Otherwise, would they not have ceased to be offered, as the worshippers once purified could have no more consciousness of sins? But in them is a commemoration of sins every year; because it is impossible for the blood of bulls and of goats to take away sins. Wherefore when he was coming into the world he said, Sacrifice and offering thou hast not desired, but a body hast thou prepared for me; in whole burnt-offerings also for sin thou hast had no pleasure: then I said, Behold, I come (In the volume of the book it is written concerning me) to do, O God, thy will. Having before said, Sacrifice and offering and whole burnt-offerings also for sin thou hast not desired, neither hast thou had pleasure in them, (Which are offered according to the law) he then said, Behold, I come to do, O God, thy will: (He taketh away the first thing, that he may establish the second) in which will we are sanctified by means of the offering of the body of Jesus Christ once for all. And every priest indeed standeth daily ministering, and offering frequently the same sacrifices, which never can take away sins; but he having offered in perpetuity one sacrifice for sins, hath seated himself at the right hand of God, henceforward waiting until his enemies shall be made his footstool: for by one offering he hath perfected in perpetuity those who are sanctified. Moreover the Holy Spirit also giveth us testimony: for after he had already said, This is the covenant which I will appoint for them after those days; saith the Lord, I will place my laws upon their hearts and I will write them upon their minds, he also said, their sins and their transgressions I will remember no more. Therefore where

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remission of these is, no longer is there offering for sin. (10. 1-18.)

IV. Having then Brethren, freedom in the blood of Jesus for the entrance of the Sanctuary, a newly opened and living way, which he hath dedicated for us, through the vail, (that is, his flesh) and a great priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water: let us hold fast the profession of our hope without wavering, (For faithful is he who hath promised) and let us consider how to incite one another to love and good works, not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and this the rather, as ye see the day approaching. For if we sin willingly after having received the knowledge of the truth, there is not still left a sacrifice for sins, but a certain fearful expectation of condemnation, and of fiery indignation which shall consume the adversaries. He who broke Moses' law was put to death without pity, on the testimony of two or three witnesses: of how much more severe a punishment will he, think ye, be held worthy who hath trodden under foot the Son of God, and accounted unclean that blood of the covenant by which he had been sanctified, and offered contempt to the Spirit of grace? For we know him who hath said, Vengeance is mine, I will repay, saith the Lord. And again, The Lord will judge his people. A fearful thing it is to fall into the hands of the living God. Call to mind therefore the former days, in which having been enlightened ye endured a great conflict of sufferings, partly when ye were made a public spectacle by reproaches and distresses, partly when ye became companions of those who were thus treated. For indeed ye sympathized with me in my bonds, and took joyfully the spoiling of your goods, knowing that ye have for yourselves* a better and an abiding possession in heaven. Cast not away therefore

* In yourselves.

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your confidence, which hath a great recompense : for ye have need of patience, that in doing the will of God ye may receive the promise. Because yet a very little while, he who is to come will come, and will not delay. But the just by faith shall live : yet if he shall draw back, my soul will have no pleasure in him. We however are not of drawing back unto destruction, but of faith unto the preservation of the soul. (10. 19-39.)

2. Faith then is the subsistency of things hoped, the demonstration of things not seen ; for by it the elders have obtained testimony. By faith we understand the aions to have been framed by the speaking of God, so that the things seen were made not of things apparent. By faith Abel offered to God a better sacrifice than Cain, by means of which he was attested to be righteous, God himself attesting upon the gifts ; and by its means he, though dead, still speaketh. By faith Enoch was translated so as not to see death, and he was not found, because God had translated him ; for before his translation he was attested to have pleased God. But without faith it is impossible to please him ; for he who is coming to God hath need to believe that he is, and becomes the rewarder of those who diligently seek him. By faith Noah, divinely instructed concerning things not yet seen, actuated by godly circumspection prepared an ark for the preservation of his family ; by means of which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when called to go forth into the place which he was to receive for an inheritance, obeyed and went forth, not knowing whither he was going. By faith he sojourned in the land of promise as in a strange country, dwelling in tents with Isaac and Jacob fellow heirs of the same promise ; for he looked for the city which hath foundations, the artificer of which and builder is God. By faith even Sarah herself received strength for the foundation of a posterity, and past age was delivered of a child, because she had accounted him faithful who had promised. And thus from one, and him already

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deadened, were born even as the stars of heaven for multitude, and as the sand which is upon the sea-shore innumerable. All these died according to faith, not having received the promises, but having beheld them from afar and hailed^f them, and having confessed also that they were strangers and sojourners upon the earth. For those who say such things show plainly that they are seeking a country: and if indeed they had been mindful of that from which they came out, they might have had opportunity to return; but they desired a better, that is, a heavenly country; for which reason God is not ashamed to be called their God, for he hath prepared a city for them. By faith Abraham when tried offered up Isaac: yea he who had received the promises offered up his only begotten son, concerning whom it had been said, In Isaac shall thy seed be called; having concluded that God was able to raise him even from the dead, whence also parabolically he received him. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when about to die, blessed each of the sons of Joseph, and worshipped as he leant upon his staff. By faith Joseph, when about to die, made mention of the exodus of the children of Israel, and gave commandment concerning his bones. By faith Moses, on his birth, was hidden three months by his parents, because they beheld the child beautiful, and they were not afraid of the king's command. By faith Moses, having attained to years, refused to be called son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to have a temporary enjoyment of sin, accounting the reproach of the Anointed greater riches than the treasures in Egypt; for he looked earnestly towards the recompense. By faith he quitted Egypt, not being terrified by the king's anger; for he persevered as seeing the invisible. By faith he celebrated the passover and the sprinkling of blood, that he who was to destroy the first born might not touch them.

^f Having been persuaded and hailed.

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By faith they passed through the red sea as upon the dry land, which the Egyptians attempting to pass were drowned. By faith the walls of Jericho fell, having been compassed during seven days. By faith the harlot Rahab perished not with those who disbelieved, she having received the spies in peace. And what shall I say further? For the time would fail me to relate concerning Gideon, Barak also and Sampson and Jephtha, David also and Samuel and the prophets: who by means of faith subdued kingdoms, practised righteousness, obtained promises, stopped the mouths of lions, quenched mighty fire, escaped the edge of the sword, from weakness were restored to strength, became mighty in war, put to flight armies of aliens: women received their dead by resurrection: some moreover were beaten to death, not having accepted the deliverance that they might obtain a better resurrection; and others had trials of mockings and scourgings, and further of bonds and imprisonments: they were stoned, they were sawn asunder, they were tempted, they were slain by the sword: they went about in sheep skins, in goat skins, needy, afflicted, harassed, (of whom the world was not worthy) wandering in deserts and mountains, and in caverns and holes of the earth. And these all having obtained testimony through faith, received not the promise; God having provided some better thing with a view to us, that without us they should not be made complete. (11.)

3. Therefore let us also, having so great a cloud of witnesses encompassing us, put away every encumbrance and the sin which easily besetteth us, and run with patience the race which lies before us, looking steadfastly unto Jesus the beginner and finisher of faith, who for the joy which lay before him endured the cross, despising the shame, and hath seated himself on the right of the throne of God. For consider attentively him who endured such contradiction from those who were sinners against him, lest ye should give way, becoming faint in your souls. Ye have not yet resisted

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unto blood, striving against sin: And have ye forgotten the exhortation which speaketh to you as to children? My son, despise not the chastisement of the Lord, neither faint when thou art reproved by him; for whom the Lord loveth he chasteneth, and he scourgeth every son whom he receiveth. If ye endure chastisement, God dealeth with you as children; for who is the son whom his father chasteneth not? But if ye are without chastisement, of which all have been made partakers, then are ye bastards and not sons. Besides we have had the fathers of our flesh indeed for correctors, and we revered them: shall we not much rather be in subjection to the Father of spirits, and live? For they truly chastened us for a few days, according as they thought fit; but he for our advantage, that we may be partakers of his holiness. Any chastisement however seemeth not for the present indeed to be a matter of joy, but of grief; but at length it rendereth the peaceful fruit of righteousness to those who have been exercised by it. Wherefore straighten again the relaxed hands, and the enfeebled knees; and make straight paths for your feet; that what is lame may not be turned away, but rather may be healed. Follow peace with all, and sanctification, without which no one shall see the Lord: looking diligently lest any one should fail as to the grace of God: lest any root of bitterness springing up should trouble you, and by its means many should be defiled: lest there should be any fornicator, or profane person as Esau, who for one meal sold his birthright; because ye know that even when afterwards he wished to inherit the blessing, he was rejected; for he found not a place of repentance, although he sought it carefully with tears. For ye have not come to the mountain touched and burning with fire, and to dense clouds, and darkness, and whirlwind, and the sound of a trumpet, and the voice of words, which they who heard besought that nothing more should be spoken to them, for they were not able to bear what was commanded: (And if a beast should touch the mountain it was to be stoned, or killed

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with a dart; and so dreadful was the spectacle that Moses said, I am terrified exceedingly and tremble) but ye have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, the full assembly and church of the first-born registered in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than Abel. Take heed that ye reject not him who speaketh: for if they escaped not who rejected him that gave instruction upon earth, much rather we, if we turn away from him who giveth instruction from heaven; whose voice then shook the earth, but now hath promised saying, Once more I shake not only the earth but also the heaven. This then, Once more, signifieth the removal of the things shaken, as of things made, that the things not shaken may remain. Wherefore since we are receiving a kingdom not to be shaken, let us retain grace: by means of which let us serve God acceptably with reverence and circumspection: for our God is consuming fire. (12.)

4. Let brotherly love continue. Neglect not hospitality; for through it some have unwittingly entertained angels. Remember those in bonds, as bound together with them; those who are ill treated, as being yourselves also in the body. Let marriage be honoured by all, and the bed undefiled: but fornicators and adulterers God will judge. Let your conduct be without covetousness, being content with what ye have: for he hath said, I will not send thee back, neither will I forsake thee: so that we may take confidence to say, The Lord is my helper, and I will not fear what man shall do to me. Be mindful of those who lead you, who have spoken to you the word of God; the end of whose course of life attentively consider: imitate their faith. Jesus Christ yesterday and to-day the same, will be so for the aions: be not carried about by various and strange doctrines; for it is good that the heart be esta-

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lished by grace, not by meats, by which those have not been profited who have passed their lives with them. We have an altar, from which those who minister in the tabernacle have no authority to eat: for the bodies of those animals, whose blood is brought on account of sin into the sanctuary by the high-priest, are burned without the camp; and for this reason Jesus, that he might sanctify the people by his own blood, suffered without the gate. Therefore let us go forth to him without the camp, bearing his reproach; for we have not here a permanent city, but we earnestly look for that which is to come. Through him therefore let us carry up to God continually a sacrifice of praise; that is, the fruit of lips confessing his name. But to do good, and to distribute, forget not; for with such sacrifices God is well pleased. Obey those who lead you, and submit to them; for they watch for your souls, as having to give account, that they may do this with joy, and not sorrowing; because this is unprofitable for you. Pray for us: for we are persuaded that we have a good conscience, desiring to conduct ourselves well in all things. But I the more earnestly beseech you to do this, that I may the sooner be restored to you. (13. 1-19.)

5. Now the God of peace, who by the blood of the aional covenant brought again from the dead the Great Shepherd of the sheep, Jesus our Lord, make you complete in every good work, that ye may perform his will; effecting in you what is well pleasing in his sight through Jesus Christ: to whom be the glory for the aions of the aions. Amen. Moreover I beseech you, Brethren, bear with this word of exhortation; for even in few words have I written to you. Know that the brother Timothy hath been released; with whom, if he come soon, I will see you. Salute all your leaders, and all the saints. Those of Italy salute you. Grace be with you all. Amen. (13. 20-25.)

THE EPISTLES OF THE APOSTLES JAMES, PETER, JOHN, AND JUDE ;

COMMONLY CALLED

THE CATHOLIC EPISTLES.

THE EPISTLE OF JAMES.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle addresses the twelve tribes, in the dispersion, and exhorts them to rejoice under trials; to pray to God for wisdom; and to be humble, and mindful of the transitoriness of human things; and he warns them not to impute their temptations to God, assuring them that every man's temptations come from his own lust. He also confesses God to be the source of all good, and the giver of new life by his Word; and hence he urges them to be meek and holy, and to practise as well as hear God's commands; and he adds a summary description of true religion.

II. He reproves those amongst them who, whilst they professed the faith of Jesus Christ, made undue distinctions between rich and poor: he demonstrates by the conduct of Abraham and Rahab, that the faith which is effectual for salvation, is the faith which produces good works: and he shows the danger of being forward to reprove others; declares that it is indispensably necessary to bridle the tongue; and points out the difference between earthly wisdom and heavenly wisdom.

III. He traces the wars, and other acts of transgression, which happened amongst them, to the evil appetites of those who committed them: and he calls on them to submit to God; to desire to be made clean; to resist their spiritual enemy; and to refrain from censuring one another. He further reproves some amongst them for not referring their plans of life to the Lord's will; he charges the rich with the sin of habitually wronging their labourers, and affirms that they will be severely punished; and he reverts to the death of the Lord Jesus, and alludes to the judgments which he was about to bring upon the impenitent.

IV. He both encourages and cautions believers, by declaring the Lord to be at hand; and calls on them to imitate Job and the prophets in bearing afflictions patiently: and finally he bids them refrain from all vain swearing; directs them how to behave in sorrow

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and in joy; instructs them how to treat the sick; and exhorts them to mutual confession, to prayer, and to earnest endeavours to convert sinners.

This epistle is thought to have been written in the year 61.

THE EPISTLE.

1. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion, greeting:
(1. 1.)

2. My brethren, account it altogether a matter of rejoicing when ye fall into different trials; knowing that the proving of your faith worketh patience: but let patience have its complete effect, that ye may be complete and entire, wanting in nothing. But if any one of you lacketh wisdom, let him ask from God, who giveth to all liberally, and upbraideth not; and it will be given to him. Let him ask however in faith, not at all wavering: for he who wavereth is like a wave of the sea driven and agitated by the wind; let not that man therefore think that he will receive any thing from the Lord. A double-minded man is unstable in all his ways. The brother who is humble let him indeed exult in his exaltation; but the rich, in his humiliation; because as the blossom of the grass shall he pass away. For the sun no sooner is up with scorching heat than it hath dried the grass, and its blossom hath fallen, and the beauty of its appearance hath perished: even so shall the rich man fade away in his pursuits. Happy is the man who endureth trial; because when he hath been proved, he shall receive the crown of life, which the Lord hath promised to those who love him. Let no one when tempted say, I am tempted by God; for God is not to be tempted by evil things, and he himself tempteth no one. But every one is tempted when he is drawn away and taken by his own lust; afterwards lust having conceived bringeth forth sin; and sin having been com-

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pleted giveth forth death. Deceive not yourselves, my beloved brethren. (1. 2-16.)

2. Every good gift, and every perfect gift, is from above, descending from the Father of the lights, with whom is no variableness or shadow of turning: of his own will he hath given us forth by the Word of Truth, that we should be a certain first fruit of his creatures: therefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and abundance of wickedness, receive with meekness the implanted word, which is able to save your souls. Be ye therefore doers of the word, and not hearers only, imposing upon your own selves: because if any one is a hearer of the word and not a doer, such a one is like a man who hath been contemplating his natural face in a mirror; for he hath contemplated himself, and gone away, and immediately forgotten what manner of man he was. But he who hath stooped to look into the perfect law of liberty and hath continued, this man being not a forgetful hearer, but a doer of work, shall be blessed in his deed. If any man among you seemeth to be religious, not bridling his tongue, but deceiving his heart, this man's religion is vain. Religion pure and undefiled before the God and Father is this; To visit orphans and widows in their affliction: to keep oneself unspotted from the world. (1. 17-27.)

II. My brethren, hold not with respect of persons the faith of our glorified Lord Jesus Christ. For if there come into your synagogue a man with a gold ring in splendid apparel, and there come in also a poor man in sordid garments, and ye look with favour on him who beareth the splendid apparel and say to him, Sit thou here well; and say to the poor man, Stand thou there, or Sit here under my footstool; have ye not therefore made distinctions amongst yourselves, and have ye not become judges of evil thoughts? Hear,

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my beloved brethren; Hath not God chosen the poor of the world^a rich in faith and heirs of the kingdom which he hath promised to those who love him? But ye have treated the poor man dishonourably. Do not the rich tyrannize over you, and do they not drag you into the courts of judicature? Do they not blaspheme that precious name which hath been put upon you? If indeed ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye act with respect of persons, ye commit sin, and are convicted by the law as transgressors. For whosoever shall keep the whole law, but offend against one part, he hath made himself obnoxious to all: because he who said, Thou shalt not commit adultery, said also, Thou shalt not murder; if therefore thou commit not adultery, yet if thou murder, thou hast become a transgressor of the law. So speak and so act, as about to be judged by the law of liberty: for the judgment shall be without mercy to him who hath not showed mercy, although mercy glorieth against judgment. (2: 1-13.)

2. What is the profit, my brethren, if a man profess to have faith, but have not works? Can faith save him? If then a brother or a sister be without raiment, and destitute of the day's food, and one of you say to them, Go in peace, be warmed and satisfied; yet if ye give them not the things necessary for the body, what profit have they? So also faith, if it hath not works, is dead, by itself. But some one will say, Thou hast faith; and I have works. Show me thy faith by thy works; and I will show thee by my works my faith. Thou believest that there is one God: thou doest well: the demons also believe, and shudder. But art thou willing to know, O empty man, that faith without works is dead? Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? Seest thou that faith wrought together with his works, and that by works faith was perfected? And the Scripture was fulfilled which saith, Abraham believed God, and it was reck-

^a This world.

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oned to him for righteousness: and he was called the friend of God. Ye see therefore that a man is justified by works; and not by faith only. In like manner also was not the harlot Rahab justified by works, when she received the messengers, and sent them out another way? For like as the body without the spirit is dead, so also faith without works is dead. (2. 14-26.)

3. Be not many teachers, my brethren, knowing that we shall receive the greater condemnation: for in many things we all offend. If any man offend not in speech, this is a perfect man, able to bridle even the whole body. Behold, we put bridles into the mouths of horses, that they may obey us, and we turn about their whole body. Behold, even the ships, great as they are and driven by fierce winds, are turned about by a very small rudder, whithersoever the will of the steersman may determine. So also the tongue is a small member, and boasteth great things. Behold, how great a pile a little fire kindleth: and the tongue is a fire, the world of iniquity; thus does the tongue make itself amongst our members, defiling the whole body, both setting on fire the course of our being, and set on fire from hell. For every nature of beasts and of birds, of reptiles and of things in the sea, is subdued, and hath been subdued, by the human nature: but no man can subdue the tongue; unruly evil, full of deadly poison. With it we bless the God and Father, and with it we curse men made after the likeness of God: out of the same mouth goeth forth blessing and cursing: my brethren, these things ought not so to be. Doth a fountain send forth from the same opening sweetness and bitterness? Can the fig-tree, my brethren, produce olives, or the vine figs? So neither can salt water produce fresh.^b Who is wise and understanding among you? let him by good conduct show his works to be in meekness of wisdom. But if ye have bitter envy and strife in your hearts, boast not and lie not against the truth. This

^b So no fountain can produce salt water and fresh.

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wisdom cometh not from above, but is earthly, soul-ish, demoniacal. For where envy is and strife, there is tumult and every evil work. But the wisdom from above is first indeed pure, then peaceable, gentle, easy to be persuaded, full of mercy and good fruits, impartial, undissembling. And the fruit of righteousness is sown in peace by those who make peace. (3.)

III. Whence are wars and battles among you? Are they not hence; from your lusts which strive in your members? Ye covet, yet ye have not: ye murder and envy, yet ye cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, yet ye receive not, because ye ask amiss, that ye may expend upon your lusts. Adulterers and adulteresses, know ye not that the friendship of the world is enmity against God? Whosoever therefore hath willed to be a friend of the world, hath made himself an enemy of God. What, think ye that the Scripture saith in vain, 'The spirit which hath been dwelling in us lusteth to envy?' But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace to the humble. Be subject therefore to God: resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands ye sinners, and purify your hearts ye double minded. Afflict yourselves and mourn and weep: let your mirth be turned into mourning; and your joy into dejection of countenance. Humble yourselves before the Lord, and he will exalt you. Speak not one against another, Brethren: he who speaketh against his brother and judgeth his brother, speaketh against the law and judgeth the law; but if thou judgest the law, thou art not a doer of the law, but a judge. One is the Lawgiver and the Judge,^c who is able to save and to destroy: who art thou to judge another? (4. 1-12.)

2. Come now ye who say, To-day and to-morrow we will travel to such a city, and we will pass a year there, and buy and make gain; (Ye who know not any thing

^c Lawgiver.

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of the morrow : for what is your life? Even a vapour is it, apparent for a little and then vanishing away). instead of saying, If the Lord will, we shall both live, and do this or that. But now ye exult in your boastings : all such exultation is evil. To him therefore who knoweth how to do right and doeth it not, to him it is sin. Come now ye rich, weep and howl for the miseries which are coming upon you. Your wealth hath become corrupt, and your garments are moth-eaten; your gold and silver are cankered, and their rust shall be a testimony against you, and shall eat your flesh : as fire ye have heaped up treasure against the last days. Behold, the hire of the labourers who have reaped your fields, kept back by you crieth aloud ; and the cries of the reapers have entered into the ears of the Lord of hosts. Ye have lived luxuriously upon the earth, and have been voluptuous ; ye have nourished your hearts as against a day of slaughter. Ye have condemned, ye have murdered the Just One : is he not setting himself in array against you? (4. 13-17. 5. 1-6.)

IV. Have patience therefore, Brethren, until the advent of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath patience over it, until it hath received the early and the late rain. Be ye also patient, establish your hearts ; because the advent of the Lord is near. Complain not one against another, Brethren, lest ye be condemned : Behold, the judge standeth before the door. My brethren, take for an example of suffering affliction and of patience, the prophets who spake in the name of the Lord. Behold, we pronounce those happy who endure : ye have heard of the patience of Job, and ye have seen the end of the Lord ; that the Lord is very tenderhearted and compassionate. But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath ; but let your yea be yea, and your nay, nay ; that ye may not fall under condemnation. Does any one amongst you suffer affliction? Let him pray. Is any one cheerful? Let him sing praise. Is any one

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amongst you sick ? Let him send for the Presbyters of the church ; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall heal the sick man, and the Lord shall raise him up ; and if he hath committed sin, it shall be remitted to him. Confess your trespasses one to another, and pray one for another, that ye may be healed : of great avail is the righteous man's prayer working mightily. Elijah was a man subject to like infirmities with us, and he earnestly prayed that it should not rain ; and it rained not upon the land for three years and six months. And again he prayed, and the heaven gave rain, and the earth brought forth its fruit. Brethren, if any one amongst you should err from the truth, and one should convert him, let him know, that he who hath converted a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins. (5. 7-20.)

THE FIRST EPISTLE OF PETER.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle addresses the believers of several countries of Asia Minor, and encourages them to bear their present trials by reminding them of the hope of salvation to which God had begotten them through the resurrection of Jesus Christ; a salvation of which the prophets had given testimony, and which angels gladly contemplated: and by considerations relating to the precious sacrifice of Christ, and their own new birth through him, he exhorts them to practise holiness, godly circumspection, and brotherly love; to cease from all the workings of evil, and to desire more and more of the spiritual nourishment suited to their new nature, by which alone they could grow into perfect union with Christ, the extreme corner stone of the building in which were all their privileges and blessings.

II. He further exhorts them to lead a godly life, and especially to obey the public authorities: by Christ's example of faultless conduct and patient suffering, he teaches servants, and others, to bear ill-treatment patiently: and he speaks of the duties of husbands and wives; calls all to unity and love; shows them how Christ's death could avail for those who lived before he came in the flesh; reminds them of their former misconduct, and again urges them to live according to the will of God, in sobermindedness, hospitality, and mutual love; and further exhorts them to rejoice when called to suffer for Christ's sake.

III. He exhorts the Presbyters to perform their duties faithfully for the sake of the Chief Shepherd, and calls on the younger to obey them: he further calls on all to humble themselves before God, and to resist their common spiritual adversary; and he shows them that they may expect all needed help from God: and with salutations from the Church of Babylon and from Mark he bids them farewell.

This epistle is thought to have been written between the years 60 and 63.

THE EPISTLE.

I. Peter, an Apostle of Jesus Christ, to the sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bythinia, elect according to the foreknowledge of God the Father, in sanctification of the

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Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace and peace be multiplied to you. (1. 1, 2.)

2. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again unto a living hope through the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled and unfading preserved in the heavens for us, who are guarded by the power of God through faith unto the salvation ready to be revealed in the last time: on account of which ye greatly rejoice, although now for a short time, since it is needful, ye have been grieved by various trials, that the proof of your faith, much more precious than perishing gold tried also by fire, may be found unto praise and honour and glory at the manifestation of Jesus Christ; whom ye love though ye have not seen him; towards whom, not now seeing him but believing on him, ye rejoice with joy inexpressible and full of glory, receiving the end of your faith, the salvation of your souls. Concerning which salvation the prophets, who prophesied concerning the grace which is with you, inquired and searched diligently, tracing for what time, or when, the Spirit of Christ which was in them did make manifestation, when it testified beforehand the sufferings of Christ and the glories after them; to whom it was revealed that not for themselves, but for us, did they minister those things, which now have been announced to you by those who have preached the gospel to you by Holy Spirit sent down from heaven; things into which angels desire to look. (1. 3-12.)

3. Wherefore girding up the loins of your mind, being watchful, hope perfectly for the free gift which is to be brought to you at the manifestation of Jesus Christ: as obedient children be not conformed to your former lusts, when in ignorance: but in accordance with the Holy One who hath called you, be ye also holy in all your conduct. Wherefore it is written, Be ye holy, because I am holy. And since ye call on the Father,

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who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear; knowing that ye have not been redeemed by corruptible things, silver or gold, from your vain manner of life derived from your fathers, but by the precious blood of Christ, as of a lamb without blemish and without spot, foreknown indeed before the foundation of the world, but manifested in these last days for you, who through him believe on God that raised him from the dead and hath given him glory, so that your faith and hope should be on God. Having purified your souls by obedience of the truth through the Spirit unto brotherly love unfeigned, love one another out of a pure heart fervently; since ye have been born again not of corruptible seed, but of seed incorruptible, through the Word of God who liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass: the grass hath withered, and its flower hath fallen: but the speaking of the Lord, continueth for ever; and this is the speaking, the good tidings of which we bring unto you. Putting away therefore all malice, and all fraud, and hypocrisies, and envyings, and all evil speaking, as new born babes earnestly desire the deceitless milk of the word that ye may grow by it, since indeed ye have tasted that the Lord is gracious; with whom, ye being come near to him, a living stone rejected by men indeed but chosen by God, honoured, even ye also as living stones are built a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Wherefore^a it is contained in the Scripture, Behold, I place in Zion an extreme corner-stone, chosen, honoured; and he who trusteth to it shall not be ashamed. It is therefore honour to you who trust: but to those who disbelieve, the stone which the builders rejected, the same hath become the head of the corner, and a stone of stumbling and a rock causing to fall; those who disbelieving the word stumble against that for which they had even been or-

^a Wherefore also.

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dained. But ye are a chosen race, a royal priesthood, a holy nation, a peculiar people, that ye may declare the perfections of him who hath called you out of darkness into his marvellous light; ye who formerly were not the people of God but now are his people, ye who had not obtained mercy but now have obtained mercy. (1. 13-25. 2. 1-10.)

II. Beloved, I exhort you as strangers and sojourners to abstain from fleshly lusts which war against the soul; maintaining a proper course of life amongst the gentiles, that in what they speak against you as evil doers, those who have been eye witnesses may from your good works glorify God in the day of visitation. Submit yourselves therefore to every human institution for the Lord's sake: whether to the king as supreme; or to governors, as to those sent by him for the punishment indeed of evil doers, but for the commendation of those who do well: (Because such is the will of God, that in doing well ye should put to silence the ignorance of inconsiderate men) as free, yet not holding liberty for a cloak of wickedness, but as servants of God. Honour all men: love the brotherhood: fear God: honour the King. (2. 11-17.)

2. Servants be subject to your masters with all reverence; not only to the good and gentle, but also to the untoward: because this is an acceptable thing, if with consciousness of God any one endureth grief in suffering unjustly. For what glory is there, if when ye do wrong and are buffeted, ye take it patiently? But if when ye do well and suffer, ye take it patiently, this is an acceptable thing with God. For to this have ye been called; because even Christ suffered for us, leaving us an example that we should follow in his steps; who committed no sin, neither was guile found in his mouth; who when reviled, reviled not again, when suffering threatened not, but committed himself to him who judgeth righteously; who himself bare our sins in his body on the cross, that we having died to sin might live to righteousness; by whose wounds ye have been

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healed. For ye were as sheep gone astray; but now ye have returned to the shepherd and bishop of your souls. In like manner ye wives, be subject to your own husbands; that even if any disbelieve the word, they may without the word be won by the behaviour of their wives, in beholding your chaste and respectful deportment: whose adorning let it not be the outward adorning of plaiting the hair and setting on golden ornaments, or of putting on dress, but the hidden man of the heart, in the uncorruptness of that meek and quiet spirit which is in the sight of God of great price. For thus formerly did the holy women also, who placed their hope on God, adorn themselves, being subject to their own husbands; as Sarah obeyed Abraham, calling him lord: and her daughters ye are, if ye do well, and dread not any terror. In like manner ye husbands, dwell with them according to knowledge, giving them honour as the weaker female vessel, and as fellow heirs of the gift of life, to the end that your prayers be not hindered. (2. 18-25. 3. 1-7.)

3. But finally be ye all of the same mind, compassionate, loving one another as brethren, tender hearted, humble minded; ^b not rendering evil for evil, or railing for railing, but on the contrary giving blessing, knowing that to this ye have been called, that ye might inherit a blessing. For he who desireth to enjoy life and to see good days, let him restrain his tongue from evil, and his lips that they speak no guile; let him avoid evil and do good; let him seek peace, and pursue it: because the eyes of the Lord are upon the righteous, and his ears towards their prayers; but the face of the Lord is against those who commit evil. And who will harm you if ye be imitators of him who is good? But if even ye suffer for righteousness, happy are ye: dread not then their terror, neither be troubled, but sanctify the Lord God in your hearts; and be always ready for an answer to every one who asketh you a reason concerning the hope that is in you, with meekness and respect, keeping

^b Courteous.

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a good conscience; that in what they speak against you as evil doers, they may be ashamed who vex you for your good conduct in Christ. For better is it, if such be the will of God, that ye suffer for well doing than for evil doing: because even Christ hath once suffered for sins, the just for the unjust, that he might bring us to God; having been put to death indeed in the flesh but quickened in the spirit, in which also he went and preached to the spirits in prison, which were disobedient formerly when the long-suffering of God waited in the days of Noah whilst the ark was in preparation, in which few souls, that is eight, were saved by means of water: and us its antitype, baptism, (not the removal of the filth of the flesh, but the answer of a good conscience towards God) now saveth by means of the resurrection of Jesus Christ; who having gone into heaven is at the right hand of God, angels and authorities and powers having been made subject to him. Christ then having suffered for us in the flesh, arm yourselves also with the same mind, (Because he who hath suffered in the flesh hath ceased from sin) to the end that ye should not pass the remainder of your time in the flesh for the lusts of men, but for the will of God. Because the time past of our lives was sufficient for us to work the will of the gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, carousings, and abominable idolatries; with respect to which they think it strange that ye run not with them into the same riotous profusion, reviling you; who shall give account to him that is ready to judge living and dead. For to this end the gospel hath been preached even to the dead, that they may be judged indeed according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be soberminded therefore, and watch unto prayer. And above all things have fervent love one for another; because love will cover a multitude of sins. Be hospitable one towards another without murmuring; administering one for ano-

5 When once.

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ther a benefit, according as each hath received it, as good stewards of the manifold grace of God. If any one speaketh, let him speak as the oracles of God: if any one ministereth, as of the strength which God supplieth; that in all things God may be glorified through Jesus Christ, whose is the glory and the power for the aions of the aions. Amen. (3. 8-22. 4. 1-11.)

4. Beloved, think not strange the fiery trial which has come amongst you to try you, as if a strange thing had happened to you; but according as ye are partakers of the sufferings of the Anointed rejoice, that also in the manifestation of his glory ye may rejoice with exultation. If ye are reproached for the name of Christ happy are ye, because the Spirit of glory and of God resteth upon you: on their part indeed he is blasphemed, but on your part he is glorified. Let no one of you indeed suffer as a murderer, or thief; or malefactor; or as a meddler in other persons' affairs: but if as a christian, let him not be ashamed, but let him glorify God on this account. Because it is the time for judgment to begin at the house of God: and if it shall be first with us, what will be the end of those who disbelieve the gospel of God? And if the righteous man shall scarcely be saved, where shall the ungodly man and the sinner appear? Wherefore also let those who suffer according to the will of God, commit their souls to him in well-doing as to the faithful Creator. (4. 12-19.)

III. The Presbyters who are among you I exhort, who am a fellow-presbyter, and a witness of the sufferings of the Anointed, and a partaker of the glory to be revealed: Feed the flock of God which is amongst you, superintending it not by constraint, but willingly; neither for the sake of sordid gain, but with a ready mind; nor as being masters of his heritages, but making yourselves examples of the flock: and when the Chief Shepherd hath appeared ye shall receive the unfading crown of glory. In like manner ye younger be in subjection to the Presbyters: all also, being subject one to another, clothe yourselves with humility; because God

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resisteth the proud, but showeth favour to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, because he careth for you. Be sober, be vigilant; because your adversary the Devil goeth about as a roaring lion seeking some one to devour; whom ye should resist steadfast in the faith, as ye know that the same sufferings are fully experienced by your brethren in the world. Now may the God of all grace, who hath called us to his aionial glory in Christ Jesus, after that ye have suffered a while, himself render you complete, confirm strengthen settle you. To him be the glory and the power for the aions of the aions. Amen. (5. 1-11.)

2. By Silvanus your faithful brother, as I think, I have written briefly to exhort you, and to attest this to be the true grace of God in which ye stand. The church fellow-elect in Babylon saluteth you; as also Mark my son. Salute ye one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen. (5. 12-14.)

THE SECOND EPISTLE OF PETER.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS EPISTLE.

I. The Apostle addresses believers generally, and particularly those to whom he had written by the former epistle, and exhorts them to use the grace which God had given them through Jesus Christ; in earnest endeavours to become rich, in the knowledge of Christ, with every divine endowment, and thus to make their calling and election sure. With the termination of his apostolic course in view he testifies to the glorious acknowledgment which the Lord Jesus received from the Father: and proposing this as the divine confirmation of the prophecies, he commends the Scriptures to their special attention, and encourages them to expect the higher gift of the Spirit manifested in their hearts.

II. He predicts that as God's ancient people was endamaged by false prophets, so would the people of the new covenant be hurt by false teachers; and he both gives the character of these teachers, and shows what will be their punishment, in telling what befel the transgressing angels, the antediluvian race, and the inhabitants of Sodom and Gomorrah.

III. He alludes to the former epistle, and speaks of both epistles as means for confirming the doctrine of the Son of God as taught by prophets and apostles: he foretels that in the last days scoffers would arise and make a mock of the predicted advent of the Lord Jesus; and he affirms that the awful realities of this event will at length be seen and felt by them with shame and punishment: he speaks of the apostle Paul's writings as of like import with his own: and he concludes with corresponding admonition and exhortation.

This epistle is thought to have been written about five years after the first.

THE EPISTLE.

I. Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ; grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. (1. 1-2.)

2. As his divine power hath given us all things for

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life and godliness, through the knowledge of him who hath called us by his own glorious^a fortitude; through which have been given to us very great and precious promises, that through them ye should become partakers of the divine nature, having escaped from the corruption which is in the world by lust; do ye therefore for this very end, employing all diligence, add to your faith fortitude, and to fortitude knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. For when these things shall be in you and abound, they will make you neither inactive nor unfruitful with respect to the knowledge of our Lord Jesus Christ: because he in whom these things are not is blind, keeping his eyes closed, forgetting the cleansing of his former sins, Wherefore Brethren, give the more diligence to make your calling and election sure: for if ye do these things ye shall never stumble; because thus the entrance into the aionial kingdom of our Lord and Saviour Jesus Christ shall be richly supplied for you. (1. 3-11.)

3. Wherefore I will not neglect to remind you always of these things, although ye have known them, and have been confirmed in the present truth. Besides I account it right, as long as I am in this tabernacle, to excite you in the way of reminding, knowing that the putting away of my tabernacle is shortly to happen, even as our Lord Jesus Christ hath showed me. I will therefore use diligence, that ye may also always after my departure have to make mention of these things. For we were not following cunningly devised fables when we made known to you the power and advent of our Lord Jesus Christ, but had been eye witnesses of his majesty: because when he received from God the Father honour and glory, even such was the voice brought to him from the very excellent glory, This is my Son, the beloved, in whom I am well pleased. And this voice we heard,

^a Through glorious fortitude.

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brought to him out of heaven, when we were with him in the holy mount; and we hold the firmer the prophetic word, to which ye do well to give heed, as to a lamp shining in an obscure place, until the day dawn, and the light-bearer arise in your hearts: understanding this first, that any prophecy of Scripture is not of its own solving; for prophecy was not brought of old by the will of man, but holy^b men of God spake it being actuated by Holy Spirit. (1. 12-21.)

II. But there were also false prophets amongst the people, as even amongst you will be false teachers, who will introduce by stealth destructive heresies, denying even the master who bought them, and bringing upon themselves swift destruction. And many will follow their lewdnesses,^c by reason of whom the way of truth will be calumniated; and in covetousness will they by artful words make a gain of you: whose condemnation of old lingereth not, and their destruction doth not slumber. For since God spared not the angels who sinned, but cast them into Tartarus and delivered them to chains of thick darkness to be kept^d unto judgment; and spared not the old world, but preserved Noah a preacher of righteousness with seven other persons, when he had brought the flood upon the world of the ungodly; and having reduced to ashes the cities of Sodom and Gomorra condemned them by the overthrow, and made them an example of those who should act wickedly; and delivered righteous Lot vexed by the lascivious conduct of the wicked: (For that righteous man dwelling amongst them, by seeing and hearing from day to day grieved his righteous soul with their unlawful deeds) the Lord hath known how to deliver the godly out of trials, and to keep the unrighteous unto the day of judgment to be punished; and especially those who go after the flesh in the lust of pollution, and despise his dominion: presumptuous and self-willed, they tremble not when they speak ill of glories; whereas angels, who

^b The holy.

^c Destructions.

^d Had been kept.

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are greater in might and power, pronounce not against them before the Lord the condemnation of evil speaking. But these, as natural irrational animals made to be taken and destroyed, speaking evil in things in which they are ignorant, shall be utterly destroyed in their own corruption and receive the reward of their iniquity: accounting pleasure daily luxury, they are spots and blemishes when revelling in their own deceits they feast with you; having eyes full of adultery and that cease not from sin, ensnaring unstable souls; having the heart exercised in covetousness, children of the curse, they have left the right way and gone astray to follow in the way of Balaam the Son of Bosor, who loved the wages of iniquity, although he received a demonstration of his own transgression; a mute ass, speaking with man's voice, checked the madness of the prophet. These are wells without water, clouds driven about by the tempest; for whom is reserved the blackness of darkness for ever. For in speaking great swelling words of vanity they allure by the lusts of the flesh, to lewdnesses,^c those who had escaped a little^d from them that live in error; promising them liberty, whilst they themselves are servants of corruption: for by what any one is overcome, to this he is in servitude. For since they had escaped from the corruptions of the world by the knowledge of the Lord and Saviour Jesus Christ, but having again been entangled by them are overcome, their last state hath become worse than the first; because it would have been better for them not to have known the way of righteousness, than having known it to turn from the holy commandment delivered to them. But that of the true proverb hath happened to them; The dog hath turned to his own vomit; and the washed sow to her wallowing in the mire. (2.)

III. This is now, beloved, the second epistle which I am writing to you, in both which I am stirring up your

^c In lewdnesses.

^d Truly.

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pure minds in the way of reminding, that ye may call to mind the words spoken before by the holy prophets, and the commandment of us the apostles of the Lord and Saviour. Know this first, that in the last days shall come scoffers, walking according to their own lusts, and saying, Where is the promise of his coming; for since the fathers fell asleep, all things continue as from the beginning of the creation. For from them, wishing this, is hidden, that by the Word of God there were formerly heavens, and an earth set with them out of water yet in the midst of water; by means of which the world of that time having been overwhelmed by water perished: but the present heavens and earth have by his Word been reserved, being kept for the fire against the day of the judgment and destruction of ungodly men. Let not this one thing however be hidden from you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slow about his promise, as some reckon slowness; but he is long suffering towards us, not willing that any should perish, but that all should come to repentance. The day of the Lord however will come as a thief by night, in which the heavens shall pass away with a tempestuous roar, and the elements shall be dissolved in fervent heat, and the earth and the works on it shall be burnt up. Since then all these things are to be dissolved, what sort of persons ought ye to be in holy conduct and godliness? expecting and earnestly desiring the advent of the day of God, by means of which the heavens shall be set on fire and dissolved, and the elements shall be melted with fervent heat. But we expect, according to his promise, new heavens and a new earth, in which shall dwell righteousness. (3. 1-13.)

2. Wherefore beloved, since ye expect these things, use diligence that ye may be found by him without spot and blameless in peace. Also account the long suffering of our Lord salvation, even as our beloved brother

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Paul also, according to the wisdom given to him, hath written to you; as indeed in all his epistles, speaking in them concerning these things: amongst which are some hard to be understood, which the unlearned and unstable wrest, as also the rest of the scriptures, to their own destruction. Since then beloved, ye know these things already, be upon your guard, lest being drawn away by the deceit of the wicked, ye should fall from your own steadfastness. Grow therefore in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now, and for ever. Amen. (3. 14-18.)

THE FIRST EPISTLE, OR RATHER, THE GENERAL ADDRESS, OF JOHN.

GENERAL ACCOUNT OF THE MATTERS TREATED IN THIS ADDRESS.

I. The apostle testifies that the Word, the Life eternal ever with the Father, had been visibly and palpably manifested in Jesus Christ; invites men to have communion with the Father and the Son; and proclaims pardon of sins and sanctification through him: in calling on men to avoid sin, and live in holy obedience and brotherly love, he declares Jesus Christ to be our advocate with the Father, and the propitiation for the sins of the whole world: and he again proclaims the pardon of sins through him; shows the peril of loving the world; tells of antichrist, and the falsehood which would characterize him; refers believers to the sufficient gift of Holy Spirit in them; and exhorts them steadfastly to abide in God the giver.

II. He affirms that those who practise righteousness have been born of God, and that those who commit sin are children of the devil; declares the end for which the Son of God was manifested; and further exhorts to holiness and brotherly love; and in confirming this exhortation by the example of Jesus Christ in dying for us, he shows that the commandment of God is, to believe in his Son Jesus Christ and to practise mutual love.

III. He further cautions believers against antichrist; proclaims the irrefragable proof of God's love for mankind; and shows that the well-being of every one of us consists in loving God and in loving all men for his sake: and he further exhorts men to believe in the testimony which God hath given concerning his Son, and to employ faithful prayer one for another.

Some think that this address was written before the destruction of Jerusalem; others, about the year 80; and others, several years later.

THE ADDRESS.

I. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have contemplated, and our hands have handled, the Word of life; (Yea, the Life hath been manifested; and we have beheld, and we attest and announce to you,

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that Life aional, which was with the Father and hath been manifested to us) that which we have seen and heard announce we to you, that ye also may have communion with us: and our communion indeed is with the Father, and with his Son Jesus Christ. And these things we write to you that your^a joy may be full. This then is the message^b which we have heard from him, and announce to you, That God is light, and in him is not any darkness. If we say that we have communion with him, and walk in the darkness, we speak falsely and act not the truth. But if we walk in the light, as he is in the light, we have communion one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have not sin, we deceive ourselves, and the truth is not in us: if we confess our sins, he is faithful and just to remit us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. (1.)

2. My little children, I write these things to you that ye should not sin: yet if any one should sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; not for our's however only, but also for the whole world's. And by this we perceive that we have known him, if we keep his commandments. He who saith, I have known him, and keepeth not his commandments, is a liar, and the truth is not in him; but he who keepeth his word, in him truly the love of God hath been completely wrought: by this we know that we are in him. He who professeth to abide in him, ought himself so to walk even as he walked. Brethren, I write to you not a new commandment, but an old commandment, which ye have from the beginning: the old commandment is the word which ye have heard from the beginning. Again, a new commandment I write to you, which thing is true in him and in you: That the darkness is passed away, and the

1 John 1:1-10. • Our Promise.

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true light now shineth. He who professeth to be in the light, and hateth his brother, is in the darkness until now. He who loveth his brother abideth in the light, and there is no cause of stumbling in him: but he who hateth his brother is in the darkness and walketh in the darkness; and he knoweth not whither he goeth, because the darkness hath blinded his eyes. (2. 1-11.)

3. I write to you little children, because your sins have been remitted for his name's sake. I write to you fathers, because ye have known him who is from the beginning: I write to you young men, because ye have overcome the wicked one: I write to you children, because ye have known the Father. I have written to you fathers, because ye have known him who is from the beginning. I have written to you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, nor the things which are in the world: if any one love the world, the love of the Father is not in him; because all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world: and the world passeth away, and also its lusts; but he who doeth the will of God abideth for ever. Children, it is the last time; and as ye have heard that the antichrist cometh, so now there are many antichrists: whence we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would have remained with us, but they went out that they might be manifested; because all are not of us. And ye have an unction from the Holy One, and know all things. I have not written to you, because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is the liar, but he who denieth that Jesus is the Anointed? This is the antichrist who denieth the Father and the Son. Whosoever denieth the Son hath not the Father.* Let that therefore which ye have heard from the be-

* Some MSS. add, he who confesseth the Son hath the Father also.

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ginning abide in you: if that which ye have heard from the beginning abide in you, ye also shall abide in the Son and in the Father. And this is the promise which he hath promised to us, Life aional. (2. 12-25.)

2. These things I have written to you concerning those who are seducing you: yet the unction which ye have received from him abideth in you, and ye have no need that any one should teach you: but as that same unction teacheth you concerning all things, and is true, and is no lie, and even as it hath taught you, abide ye^d in him. And now little children, abide in him; that when he shall be manifested we may have confidence, and not be put to shame by him, at his advent. (2. 26-28.)

II. If ye know that he is righteous, ye know that every one who doeth righteousness hath been born of him. See what great love the Father hath accorded to us, that we should be called children of God. For this reason the world knoweth not us, because it knew not him. Beloved, now we are children of God, and it hath not yet been made apparent what we shall be: we know however that when he shall be manifested, we shall be like him, because we shall see him as he is: and every one who hath this hope on him, purifieth himself even as he is pure. Every one who committeth sin committeth also transgression of the law; yea sin is transgression of the law: and ye know that he was manifested in order that he might take away our sins; and sin is not in him. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, nor known him. Little children, let no one seduce you: he who doeth righteousness is righteous, even as he is righteous. He who committeth sin is of the Devil; because the devil sinneth from the beginning. On this account the Son of God was manifested, that he should destroy the works of the devil. Whosoever hath been born of God committeth not sin, because his seed remaineth in him; and he cannot sin, because he hath been born of God. In this are manifest the children of God and the children

^d Ye shall abide.

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of the devil. Whosoever doeth not righteousness is not of God; as also he who loveth not his brother; because this is the message which ye heard from the beginning, That we are to love one another. Not as Cain; he was of the wicked one, and slew his brother. And why slew he him? Because his own works were wicked, but those of his brother righteous. (2. 29. 3. 1-12.)

2. Be not astonished, my brethren, that the world hateth you. We know that we have passed out of death into life, because we love the brethren: he who loveth not his brother abideth in death. Every one who hateth his brother is a murderer; and ye know that no murderer hath life eternal abiding in him. In this we have known love, that He laid down his life for us; and we ought to lay down our lives for the brethren. He then who hath worldly means of subsistence and seeth his brother in want and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him? My little children, let us not love in speech nor in tongue, but in deed and in truth. In this also we know that we are of the truth and shall assure our hearts before him; that, if our heart condemn us, God is greater than our heart and knoweth all things. Beloved, if our heart condemn us not, we have confidence towards God; and whatsoever we may ask we receive from him, because we keep his commandments, and do the things which are pleasing in his sight. And this is his commandment, That we should believe in the name of his Son Jesus Christ; and love one another as he gave us commandment. And he who keepeth his commandments abideth in him, and he in him; and in this we know that he abideth in us, by the Spirit which he hath given us. (3. 13-24.)

III. Beloved, believe not every spirit; but try the spirits whether they are from God; because many false prophets have gone forth into the world. By this know ye the Spirit of God; every spirit which confesseth Jesus Christ come in the flesh, is from God; and every spirit which confesseth not Jesus Christ come in the

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flesh, is not from God : and this is that spirit of anti-christ, of which ye have heard, that it cometh, and now is already in the world. Ye are from God little children, and have overcome them ; because greater is he that is in you than he that is in the world. They are of the world ; on this account they speak of the world, and the world heareth them. We are from God : he who knoweth God heareth us ; he who is not from God heareth not us ; by this we know the spirit of truth, and the spirit of seduction. Beloved, let us love one another ; because love is from God, and every one who loveth, hath been born of God and knoweth God : he who loveth not hath not known God ; because God is love. In this hath been manifested the love of God towards us, that God sent his only begotten Son into the world, that we might live through him. In this is love, not that we have loved God, but that he hath loved us, and sent his Son a propitiation for our sins. Beloved, since God hath so loved us, we also ought to love one another. No man hath seen God at any time : if we love one another God dwelleth in us, and his love hath been perfected in us. By this we know that we abide in him, and he in us, because he hath given us of his Spirit : and we have seen, and we testify, that the Father hath sent the Son to be Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and have believed the love which God hath towards us. God is love ; and he who dwelleth in love, dwelleth in God, and God in him. For this hath love been perfected with us, that we may have confidence in the day of judgment ; because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear ; because fear hath torment : he who feareth hath not been made perfect in love. We love him because he first loved us. If any one should say, I love God, and hate his brother, he is a liar ; for he who loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen ? And this

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commandment have we from him: That he who loveth God is to love his brother also? (4.)

2. Every one who believeth that Jesus is the Anointed hath been born of God; and every one who loveth him that begat, loveth also him begotten by him. (By this we know that we love the children of God, when we love God and keep his commandments: for this is the love of God, that we keep his commandments; and his commandments are not burthensome) Because all that hath been born of God overcometh the world; and this is the victory that overcometh the world, our faith. Who is he that overcometh the world, but he who believeth that Jesus is the Son of God? This is he who came through water and blood, Jesus the Anointed: not in the water only, but in the water and the blood; and the Spirit is that which testifieth, because the Spirit is the truth. Because there are three who bear testimony [in heaven,* The Father, The Word, and the Holy Spirit; and these three are One: and there are three who bear testimony on the earth,] the spirit and the water and the blood; and these three are in the one. If we receive the testimony of men; the testimony of God is greater; because this is the testimony of God which he hath borne concerning his Son. He who believeth in the Son of God hath the testimony in himself: he who believeth not God, hath made him a liar, because he hath not believed in the testimony which God hath borne concerning his Son. And this is the testimony, That God hath given to us life aional,

* *In heaven.* These words, and the others included between the brackets, have been much controverted: some account them spurious, others believe them to be genuine. Whether these words are, or are not, a part of the text, is a question about which we need not in any wise be anxious, as if without this passage some portion of the saving knowledge of God would lack sufficient external testimony. The Holy Scriptures give ample evidence for the Father out of whom are all things, for the Spirit of Truth which proceedeth from him and distributeth of his own (according as he will) and for the Word through whom all things were created and through whom also that Spirit cometh to testify that the Father sent the Son to be the Saviour of the world.

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and this life is in his Son: He who hath the Son hath the life: he who hath not the Son of God hath not the life. (5. 1-12.)

3. These things I have written to you who believe in the name of the Son of God, that ye may know that ye have life aional, and that ye may believe in the name of the Son of God. And this is the confidence which we have towards him, that if we ask any thing according to his will he heareth us: and if we know that he heareth us, whatsoever we may have asked, we know that we have the petitions which we have asked of him. If any one see his brother commit a sin not unto death, he shall ask, and he will give him life for those who have sinned not unto death. There is sin unto death: I say not that he shall pray concerning it. All unrighteousness is sin: and there is sin not unto death. We know that whosoever is born of God sinneth not: but he who hath been born of God keepeth himself, and the wicked one toucheth him not. We know that we are of God, and the whole world lieth in the wicked one. We know also that the Son of God is come, and hath given us an understanding that we may know the True One; and we are in the True One, in his Son Jesus Christ. This is the true God and the life aional. Little children keep yourselves from idols. Amen. (5. 13-21.)

THE SECOND EPISTLE OF JOHN.

This epistle contains an exhortation to practise brotherly love, and to avoid all association with false teachers.

This epistle and the following are thought to have been written not long after the first.

1. The Presbyter to the elect Cyria, and to her children, whom I love in truth, and not I only but also all who have known the truth, for the sake of the truth which dwelleth in us, and shall be with us for ever; grace be with you, mercy and peace from God the Father and from the Lord Jesus Christ the Son of the Father, in truth and love. (1-3.)

2. I rejoiced greatly because I found of thy children walking in truth, even as we received commandment from the Father. And now I beseech thee Cyria, not as if I were writing a new commandment to thee, but that which we have had from the beginning, that we love one another. And this is love, that we should walk according to his commandments. This is the commandment, even as ye heard from the beginning, that ye may walk in it; because many seducers have entered into the world, who confess not Jesus Christ come in the flesh; this is a seducer and an antichrist. Take heed to yourselves, that we may not lose the things which we have wrought, but that we may receive a full recompense. Whosoever transgresseth, and abideth not in the doctrine of the Anointed, hath not God: he who abideth in the doctrine of the Anointed, he hath both the Father and the Son. If any one come to you, and bring not this doctrine, receive him not into the house, and say not to him, success attend thee: for he who saith to him, success attend thee, is a partner in his evil deeds. (4-11.)

3. Although I have many things to write to you, I have not been willing to say them by means of paper and ink; but I hope to come to you, and to say them face to face, that our joy may be full. The children of thy elect sister salute thee. Amen. (12, 13.)

THE THIRD EPISTLE OF JOHN.

This epistle contains an exhortation to practise hospitality, and to be ready to help those who go forth to preach the gospel.

1. The Presbyter to the beloved Gaius, whom I love in truth. (1.)

2. Beloved, I pray that concerning all things thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly when the brethren came and testified to thy truth, even as thou walkest in truth. No greater joy have I than this, that I hear of my children walking in truth. Beloved, thou doest faithfully what thou performest for the brethren, and for the strangers, who have testified to thy love before the church: thou wilt do well in helping them forward in a manner worthy of God; because they went forth for his name's sake, taking nothing of the Gentiles. We therefore ought to receive such, that we may be fellow labourers for the truth. (2-8.)

3. I wrote to the church; but Diotrephes who loves to have the preeminence among them receiveth us not. On this account, if I come, I will remember the works which he doeth, prating against us with evil words; and not content with this, he receiveth not the brethren himself, and hindereth those who are willing, and casteth them out of the church. Beloved, be not an imitator of evil but of good. He who doeth good is from God; but he who doeth evil hath not seen God. Demetrius hath testimony from all, and from the truth itself: and we also bear testimony to him, and ye know that our testimony is true. I had many things to write; but I am not willing to write to thee with pen and ink. But I hope to see thee shortly; and we will speak face to face. Peace to thee. The friends salute thee. Salute the friends by name. (9-14.)

GENERAL EPISTLE OF JUDE.

By this epistle believers are warned respecting certain ungodly teachers, whose conduct and punishment it describes.

The date of this epistle is uncertain: it has been variously placed between the year 64 and the year 90.

1. Jude, a servant of Jesus Christ, and a brother of James, to the called who have been sanctified by God the Father and preserved by Jesus Christ; mercy and peace and love be multiplied to you. (1, 2.)

2. Beloved, I had need to make all haste to write to you concerning the common salvation; to write to you, exhorting you to contend earnestly for the faith once delivered to the saints: for certain men have entered in craftily, (who of old were written up* in this condemnation) ungodly men, turning the grace of our God into lasciviousness, and denying the only sovereign God and our Lord Jesus Christ. But I am desirous to put you in mind, since you have once known this, that the Lord having delivered the people out of the land of Egypt, afterwards destroyed those who believed not; and the angels who kept not their original state but left their proper habitation, he hath reserved, in perpetual bonds under dense darkness, unto the judgment of the great day; even as Sodom and Gomorra, and the cities round about them, having given themselves up in like manner to fornication and gone after strange flesh, are set forth for an example, suffering the punishment of aïonial fire. In like manner truly even these dreamers pollute the flesh indeed, despise his dominion also, and speak evil

* *Written up.* This seems to be an allusion to the custom of posting the names of persons convicted by public trial, and the sentences passed against them.

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of glories. Yet Michael the Angel-ruler, when contending with the Devil he disputed about the body of Moses, ventured not to pronounce upon him the condemnation of evil speaking, but said, The Lord rebuke thee. But these speak evil of those things indeed which they know not; and those things which, as the irrational animals, they know naturally, in these they corrupt themselves. Woe to them, because they have gone in the way of Cain, and have run greedily by the seduction of Balaam's hire, and have perished by the contradiction of Korah. These are spots in your love-feasts when they feast with you, feeding themselves irreverently; clouds without water, driven about by the winds; trees whose fruit withereth, unprofitable, twice dead, uprooted; raging waves of the sea, foaming forth their own shame; wandering stars, to which is reserved the dense blackness of darkness for ever. And Enoch the seventh from Adam, prophesied even to these, saying, Behold, the Lord hath come with his holy myriads to execute judgment upon all, and to convict all the ungodly among them of all the works of ungodliness which they have impiously committed, and of all the hard things which they, ungodly sinners, have spoken against him. These are murmurers, complainers, walking according to their own lusts; and their mouths speak great swelling words, making much of person, for the sake of gain.

Do ye therefore, beloved, call to mind the words spoken before by the apostles of our Lord Jesus Christ; because they said to you, That in the last time there shall be scoffers, walking according to their own ungodly lusts. These are they who separate themselves, soulish, not having Spirit. But ye, beloved, building yourselves up by your most holy faith, praying by Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto everlasting life. Also, using discernment, on some indeed show mercy; and save others by fear, snatching them out of

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the fire, hating the very tunic spotted by the flesh.
(17-23.)

4. Now to him who is able to keep you from falling and to present you without blemish in the presence of his Glory with exceeding joy, the only^a God our Saviour, be glory and majesty, might and authority, both now and throughout all the aions. Amen. (24, 25.)

* The only wise.

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TO THE

BOOK OF THE REVELATION,

WHICH JESUS CHRIST GAVE TO THE APOSTLE JOHN.

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3. The message to the church in Smyrna.
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- VII. Great Babylon, the cruel harlot, is symbolically exhibited; her deeds of wickedness and her punishment are foretold; and she is distinctly declared to be, The city on seven hills which had rule over the kings of the earth.
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- XII. The general resurrection and last judgment are prefigured.
- XIII. The glory and blessedness of the New Heavens and the New Earth are displayed.
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XIV. John is commanded not to seal this prophecy. Men are told that admission into the holy city will be the portion of the obedient; exclusion, the portion of the disobedient; and all are invited to its living waters. And finally to all who

hear this prophecy is given a solemn caution, neither to add to it, nor to take from it; and to every one is held forth the example of one calling on the Lord Jesus to make good all his promises.

This book is thought to have been written about the year 96.

THE REVELATION.

FIRST CHAPTER.

I. The Revelation of Jesus Christ which God gave to him, to shew to his servants the things which must soon come to pass, and he sent and signified it by his angel to his servant John; who hath witnessed for the word of God and the testimony of Jesus Christ, and all things which he saw. Blessed is he who readeth, and those who hear, the words of this prophecy, and observe the things which are written in it; for the time is at hand. (1. 1-3.)

2. John to the seven churches which are in Asia; grace to you and peace from him who is and who was and who is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the first born from the dead, and the ruler of the kings of the earth. To him who hath loved us, and washed us from our sins in his own blood, and made us kings and priests to his God and Father; to him be the glory and the dominion for the aions of the aions. Amen. Behold, he cometh with clouds, and every eye shall see him, and those who pierced him; and all the tribes of the earth shall wail on account of him. Even so, Amen. I am the Alpha and the Omega, the beginning and the end, saith the Lord God,^a who is and who was and who is to come, the Almighty. (1. 4-8.)

II. I John, your^b brother and a joint partaker in the tribulation and reig^c and patient endurance of Jesus

^a The Lord.

^b And your.

^c And in the reigⁿ.

REVELATION.

Christ, was in the island called Patmos, on account of the word of God and on account of the testimony of Jesus Christ. On the Lord's day I was in spirit, and I heard behind me a mighty voice, as of a trumpet, saying, I am the Alpha and the Omega, the First and the Last; and what thou seest write in a book and send to the seven churches,^d at Ephesus and at Smyrna and at Pergamus and at Thyatira and at Sardis and at Philadelphia and at Laodicea. And I turned to see what voice spake to me; and when I had turned I beheld seven golden lampstands, and in the midst of the seven golden lampstands one like a son of Man, clothed to the feet, and girded round the breast with a golden girdle. Moreover the hair of his head was white as it were wool white as snow; his eyes also were as a flame of fire; and his feet like fine brass, as if glowing in a furnace; and his voice as the sound of many waters: and he had in his right hand seven stars; and out of his mouth went a sharp two edged sword; and his countenance was as the sun shining in his strength. And when I beheld him I fell at his feet as dead; and he laid his right hand upon me, saying,^e Fear not, I am the First and the Last, and the Living, and I was dead, and, Behold, I am alive for the aions of the aions;^f and I have the keys of Hades and of Death. Write then^g the things which thou hast seen, and the things which are, and those which are to come to pass hereafter; the mystery of the seven stars which thou hast seen in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands^h are the seven churches. (1. 9-20.)

2. To the angel of the church in Ephesusⁱ write; These things saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lampstands, I know thy works, and thy labour, and thy patient endurance; and that thou canst not bear the wicked; and hast tried those who say that they are

^d Churches which are in Asia.

^f Aions: Amen.

^h Lampstands which thou hast seen.

^e Saying to me.

^g Write.

ⁱ Ephesian church.

FIRST CHAPTER.

apostles though they are not, and hast found them liars; and hast borne yet retainest patience, and for my name's sake hast toiled yet hast not fainted. But I have against thee, that thou hast left thy first love. Remember therefore whence thou hast fallen, and repent, and perform the former works: but if not, I will come to thee quickly, and remove thy lampstand out of its place, unless thou shalt repent. Notwithstanding, this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He who hath an ear let him hear what the Spirit saith to the churches; To him who overcometh will I give to eat from the tree of life, which is in the midst of the Paradise of God. (2. 1-7.)

3. And to the angel of the church in Smyrna^b write; These things saith the First and the Last, who was dead and hath become alive, I know thy works, and thy affliction, and thy poverty, (but thou art rich) and the blasphemy of those who say that they are Jews though they are not, but a synagogue of Satan: fear none of those things which thou art about to suffer. Behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have affliction ten days: be thou faithful unto death, and I will give thee the crown of life. He who hath an ear, let him hear what the Spirit saith to the churches; He who overcometh shall not be hurt by the second death. (2. 8-11.)

4. And to the angel of the church in Pergamus write; These things saith he who hath the sharp two edged sword, I know thy works, and where thou dwellest, where Satan's throne is; and thou holdest fast my name, and hast not denied my faith even in the days in which Antipas was my faithful witness, who was put to death amongst you, where Satan dwelleth. But I have a few things against thee, because thou hast there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, that they might eat idols' offerings and commit fornication. So thou hast, even thou, those who hold the doctrine of the

^b Church of the Smyrnæans.

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Nicolaitans, a thing which I hate. Repent: but if not, I will come to thee quickly, and I will fight against them with the sword of my mouth. He who hath an ear, let him hear what the Spirit saith to the churches; To him who overcometh I will give to eat of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he who receiveth it. (2. 12-17.)

5. And to the angel of the church in Thyatira write; These things saith the Son of God, who hath eyes as a flame of fire and his feet are like fine brass, I know thy works, and thy love, and thy ministry, and thy faith, and thy patient endurance, and thy last works more than the first.¹ Notwithstanding I have^m against thee, that thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach, and to seduce my servants to commit fornication and to eat idols' offerings. And I gave her time to repent of her fornication, yet she repented not. Behold, I will cast into a bed her and those who commit adultery with her, into great affliction, unless they shall repent of their works; and I will put her children to death: and all the churches shall know that I am he who searcheth the reins and the hearts, and will give to every one of you according to his works. But to you I say, the remainderⁿ in Thyatira, as many as have not this doctrine and who have not known the depths of Satan, as they speak, I will lay upon you no other burden. But that which ye have, hold fast until I come: and he who overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, (As earthen vessels shall they be broken in pieces) even as I have received from my Father: I will also give to him the morning star. He who hath an ear, let him hear what the Spirit saith to the churches. (2. 18-29.)

6. And to the angel of the church in Sardis write;

¹ And thy works and the last more than the first.

^m I have a few things.

ⁿ And the remainder.

FIRST CHAPTER.

These things saith he who hath the seven spirits of God and the seven stars; I know thy works, that thou hast a name that thou art alive, yet art dead. Become watchful, and strengthen the remaining things, which are ready to die; for I have not found thy works complete before God. Remember therefore how thou hast received and heard, and observe and repent. If then thou wilt not watch, I will come upon thee as a thief, and thou shalt not know at what hour I will come upon thee. But thou^o hast a few names^p in Sardis which have not defiled their garments; and they shall walk with me in white, because they are worthy. He who overcometh shall be clad in white raiment, and I will not blot his name out of the book of life; yea I will confess his name before my Father and before his angels. He who hath an ear, let him hear what the Spirit saith to the churches. (3. 1-6.)

7. And to the angel of the church in Philadelphia write; These things saith The Holy, The True, he who hath the key of David, who openeth and no one shutteth, who shutteth and no one openeth; I know thy works: Behold, I have set before thee an open door, and no one can shut it. Because thou hast a little strength, and hast kept my word, and hast not denied my name, Lo, I give those of the synagogue of Satan, who say that they are Jews, yet are not, but speak falsely; Lo, I will make them come and prostrate themselves before thy feet, and they shall know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of trial which is about to come upon all the world, to try those who dwell upon the earth. Behold, I come quickly; hold fast what thou hast, that no one may take thy crown. He who overcometh, I will make him a pillar in the temple of my God, and he shall not any more go out; and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh

^o Thou.

^p Names even in.

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down out of heaven from my God, and my new name. He who hath an ear, let him hear what the Spirit saith to the churches. (3. 7-13.)

8. And to the angel of the church in Laodicea⁹ write ; These things saith The Amen, the faithful and true Witness, the Beginning of the creation of God ; I know thy works, that thou art neither cold nor hot ; I would thou wert cold or hot ; so because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth. Because thou sayest, I am rich and am increased in goods and have need of nothing, and knowest not that thou art wretched and in want of pity, and poor and blind and naked, I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be covered and that the shame of thy nakedness may not appear, and to anoint^r thine eyes with eyesalve that thou mayest see. As many as I love, I reprove and chasten : be zealous therefore and repent. Behold, I stand at the door and knock ; if any one shall hear my voice and open the door, I will come in to him, and will sup with him, and he with me. To him who overcometh will I grant to sit with me on my throne, even as I overcame, and have been sitting with my Father on his throne. He who hath an ear, let him hear what the Spirit saith to the churches. (3. 14-22.)

SECOND CHAPTER.

I. After these things, I beheld, and Lo, a door was opened in heaven ; and the voice, the first which I heard as that of a trumpet speaking with me, said, Come up hither, and I will show thee things which are to be hereafter. And immediately I was in spirit ; and Behold, a throne was set in heaven, and one was sitting on the throne. And he who was sitting was like in appearance to a jasper and a sardine stone ; and around the throne was an iris like in appearance to an emerald.

⁹ Of the Laodiceans.

^r And anoint.

SECOND CHAPTER.

Also around the throne were four and twenty thrones; and upon the thrones I saw four and twenty Elders sitting, clothed in white garments; and they had upon their heads crowns of gold. And out of the throne were proceeding lightnings and thunders and voices: and before the throne were burning seven lamps of fire, which are the seven spirits of God. Also before the throne was a glassy sea like crystal: and in the midst of the throne and around the throne were four living creatures full of eyes before and behind; and the first creature was like a lion, and the second creature was like a calf, and the third creature had the countenance of a man,^e and the fourth creature was like a flying eagle. And the four living creatures, each one having^f six wings, round about and within are full of eyes: and day and night they have no rest, saying, Holy, Holy, Holy Lord God Almighty, who was and who is and who is to come. And when the living creatures are about to give praise and honour and thanks to him who sitteth on the throne, who liveth for the aions of the aions, the four and twenty Elders will fall down before him, who sitteth on the throne, and worship him who liveth for the aions of the aions, and cast their crowns before the throne, saying, Worthy art thou, O Lord, to receive glory and honour and power; because thou hast created all things, and through thy will they are, and were created. (4.)

2. And I saw in the right hand of him who was sitting on the throne a book written within and on the outer side, sealed with seven seals. And I saw a mighty angel proclaim with a loud voice, Who is worthy to open the book, and to loose its seals? And no one in heaven, or on the earth, or underneath the earth, was able to open the book, or to look at it. Then I wept much because no one was found worthy to open^g the book, or to look at it. And one of the Elders said to me, Weep not: Behold, the Lion which

^e As a man.

^f Each one had.

^g Open and read.

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is of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose its seven seals. And I looked, and Lo, in the midst of the throne and of the four living creatures, and in the midst of the Elders, stood a Lamb as having been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth throughout all the earth: and he went and took the book out of the right hand of him who was sitting on the throne. And when he had taken the book the four living creatures, and also the four and twenty Elders, fell down before the Lamb: these had harps, and golden bowls full of odours, which are the prayers of the saints; and they sung a new song, saying, Thou art worthy to take the book, and to open its seals; because thou wast slain, and hast redeemed us to God by thy blood out of every tribe and tongue and people and nation, and hast made us to our God kings and priests; and we shall reign upon the earth. And I looked, and heard the sound of many angels round about the throne and the living creatures and the Elders; and the number of them was myriads of myriads and thousands of thousands, who said with a loud voice, Worthy is the Lamb who has been slain, to receive power and riches and wisdom and strength and honour and glory and blessing. And every creature which is in heaven and on the earth and underneath the earth, and those which are in the sea, even all things in them, I heard saying, To Him who is sitting on the throne and to the Lamb be blessing and honour and glory and power for the aions of the aions. And the four living creatures said, Amen: and the twenty four Elders fell down and worshipped.* (5.)

II. And I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying, as the sound of thunder, Come and look. And I beheld, and Lo, a white horse, and one sitting on him having a bow; also a crown was given to him, and he went forth conquering and to conquer. (6. 1, 2.)

*. Worshipped him who liveth for ever and ever.

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2. And when he had opened the second seal, I heard the second living creature saying, Come and look. And there came forth another horse fiery-red ; and to him sitting on him was given to take peace from the earth, even that they should kill one another ; and a great sword was given to him. (6. 3, 4.)

3. And when he had opened the third seal, I heard the third living creature saying, Come and look. And I beheld, and Lo, a black horse, and one sitting on him having a balance in his hand. And I heard a voice in the midst of the four living creatures, saying, A measure of wheat for a denary, and three measures of barley for a denary ; yet thou shalt not hurt the oil and the wine. (6. 5, 6.)

4. And when he had opened the fourth seal, I heard the^w fourth living creature saying, Come and look. And I beheld, and Lo, a pallid horse, and one sitting on him whose name was Death ; Hades also followed with him : and authority was given to them over the fourth part of the earth, to kill with sword and with famine and with death and by the wild beasts of the earth. (6. 7, 8.)

5. And when he had opened the fifth seal, I saw underneath the altar the souls of those who had been slain on account of the word of God, and on account of the testimony which they bore : and they cried with a loud voice, saying, Till when, Sovereign holy and true, dost thou not judge and avenge our blood on those who dwell upon the earth ? And a white robe^x was given to every one of them ; and it was said to them that they were to rest for a little while longer, until their fellow servants also and their brethren, who were to be put to death even as they, should be completed. (6. 9-11.)

6. And I saw when he had opened the sixth seal ; and^y there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as

^w Voice of the fourth.

^x White robes were given.

^y And lo.

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blood, and the stars of heaven fell to the earth as a fig tree casteth its early fruit when shaken by a great wind, and the heaven departed as a scroll that is being rolled up, and every mountain and island were removed out of their places: and the kings of the earth and the nobles and the rich men and the chiliarchs and the mighty men, and every bondman and every free man hid themselves in the caves and amidst the rocks of the mountains; and they said to the mountains and to the rocks, Fall on us, and hide us from the face of him who sitteth on the throne and from the wrath of the Lamb; because the great day of his wrath is come, and who is able to stand?—And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind might not blow on the land, nor on the sea, nor on any tree. And I saw another angel ascending from the sunrising, having the seal of the living God; and he cried with a loud voice to the four angels to whom it had been given to hurt the land and the sea, saying, Hurt not the land, nor the sea, nor the trees, until we have sealed the servants of our God on their foreheads. And I heard the number of the sealed: one hundred and forty-four thousand were sealed out of all the tribes of the children of Israel. From the tribe of Judah were sealed twelve thousand; from the tribe of Reuben were sealed twelve thousand; from the tribe of Gad were sealed twelve thousand; from the tribe of Asher were sealed twelve thousand; from the tribe of Naphtali were sealed twelve thousand; from the tribe of Manasseh were sealed twelve thousand; from the tribe of Simeon were sealed twelve thousand; from the tribe of Levi were sealed twelve thousand; from the tribe of Issachar were sealed twelve thousand; from the tribe of Zebulun were sealed twelve thousand; from the tribe of Joseph were sealed twelve thousand; from the tribe of Benjamin were sealed twelve thousand. After these things I beheld, and Lo, a great multitude, which no man could number, from every nation and tribe and people and tongue, standing before

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the throne and before the Lamb, clothed in white robes and with palm branches in their hands : and they cried with a loud voice, saying, Salvation is by our God who sitteth upon the throne and by the Lamb. And all the angels had been standing around the throne and the Elders and the four living creatures, and they fell before the throne upon their faces, and worshipped God, saying, Amen : blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for the aions of the aions. Amen. And one of the Elders addressed me, saying, These who are clad in the white robes, who are they, and whence have they come ? And I said to him, Sir, thou knowest. And he said to me, These are they who have come out of great tribulation ; and they have washed their robes and made their robes white in the blood of the Lamb. On this account they are before the throne of God, and serve him day and night in his temple ; and he who sitteth on the throne will tabernacle among them : they shall not hunger any more, neither shall they thirst any more, neither shall the sun fall upon them, or any heat ; because the Lamb who is in the midst of the throne will tend them, and will guide them to living fountains of waters ; and God will wipe away every tear from their eyes. (6. 12-17. 7.)

7. And when he had opened the seventh seal, there was silence in heaven about half an hour. And I saw the seven angels who stand in the presence of God ; and seven trumpets were given to them. And another angel came and stood near the altar, holding a golden censer ; and much incense was given to him, that he might add it to the prayers of all the saints upon the golden altar which is before the throne : and the smoke of the incense in the prayers of the saints ascended from the hand of the angel into the presence of God. And the angel took the censer, and filled it with fire of the altar, and cast it on the earth ; and there were voices and thunders and lightnings and an earthquake. (8. 1-5.)

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III. And the seven angels who had the seven trumpets prepared themselves to sound. And the first angel sounded, and there came hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees was burnt up, and all green herbage was burnt up. (8. 6, 7.)

2. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood, and the third part of the living creatures in the sea died, and the third part of the ships was destroyed. (8. 8, 9.)

3. And the third angel sounded, and a great star blazing like a torch fell from heaven, and it fell upon the third part of the rivers, and upon the fountains of the waters. And the name of the star is called Wormwood; and the third part of the waters became as wormwood, and many men died by the waters, because they had been made bitter. (8. 10, 11.)

4. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and that the third part of the day might not appear, and the night likewise. And I saw and heard an angel flying in midheaven, saying with a loud voice, Woe, woe, woe to those who dwell on the earth, by reason of the remaining voices of the trumpets of the three angels who are about to sound. (8. 12, 13.)

5. And the fifth angel sounded, and I saw a star fall from heaven upon the earth; and the key of the pit of the abyss was given to him. And he opened the pit of the abyss; and a smoke ascended out of the pit as a smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. And from the smoke came forth locusts upon the earth; and power was given to them, as the scorpions of the earth have power. And it was said to them, that they were not to hurt the herb of the ground, nor any green thing, nor any tree; but only the men who had not the seal of God on their fore-

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heads. And it was granted to them not that they should kill them, but that they should torment them five months; and their torment would be as the torment of a scorpion, when it hath stricken a man. And in those days men shall seek death, and shall not find it; yea they shall greatly desire to die, and death shall flee from them. And the locusts were in appearance like horses prepared for battle; and upon their heads were crowns like gold, and their faces were like the faces of men; and they had hair like the hair of women, and their teeth were as the teeth of lions; and they had breast-plates like breast-plates of iron, and the noise of their wings was as the noise of many horses and chariots running to battle; and they had tails like those of scorpions, and their sting was in their tails; and they had authority to hurt men during five months. And they had a king over them, the angel of the abyss; his name in Hebrew is, Abaddon, and in Greek, Apollyon. The first woe is past: Lo, two woes more are to come after these things. (9. 1-12.)

6. And the sixth angel sounded, and I heard the first voice from the midst of the four horns of the golden altar before God, saying to the sixth angel who had the trumpet, Loose the four angels who have been bound at the great river Euphrates. And the four angels were loosed, who had been prepared for an hour and a day and a month and a year, that they might kill the third part of men. And the number of the armies of cavalry was two myriads of myriads: I heard^a the number of them. And thus I saw in the vision the horses, and those who were sitting on them, having breast-plates fiery and hyacinthine and sulphureous. Also the heads of the horses were as the heads of lions, and out of their mouths issued fire and smoke and sulphur. By these three was the third part of men killed; by the fire and the smoke and the sulphur^a proceeding out of their mouths: for their power was in their mouths,^b and in

^a And I heard.

^a And by the smoke and by the sulphur.

^b In their mouths; because.

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their tails; because their tails were like serpents, having heads, and with these they did injury. Yet the rest of the men who were not killed by these plagues repented not of the works of their hands, that they should not worship demons, and idols of gold and silver and brass and stone and wood, which can neither see nor hear nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.—I saw also another mighty angel descending from heaven surrounded by a cloud; and an iris was upon his head, and his face was as the sun, and his feet as pillars of fire. And he had in his hand a small book open: and he set his right foot on the sea, and his left on the land, and cried with a loud voice as when a lion roareth. And when he had cried, the seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice out of heaven saying to me, Seal up the things which the seven thunders have uttered, and write them not. And the angel whom I saw standing upon the sea and upon the land, lifted up his hand towards heaven, and swore by him who liveth for the aions of the aions, who created the heaven and the things which are in it, and the earth and the things which are in it, and the sea and the things which are in it, That time shall be no more; but that in the days of the sounding of the seventh angel, whilst he should sound, even the mystery of God should be accomplished, as he graciously announced by his servants the prophets. And the voice which I heard out of heaven, again spake with me and said, Go, take the little book which is open in the hand of the angel who is standing upon the sea and upon the land. And I went to the angel and said to him, Give me the book. And he said to me, Take it and eat it; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the book out of the angel's hand and ate it: and it was as sweet as honey in my mouth; and when I had eaten it, my belly was made bitter. And he said to me, Thou

SECOND CHAPTER.

must again prophesy about many peoples and nations and tongues and kings—And a reed like a rod was given to me: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and those who worship at it. Yet leave out the outer court of the temple, and measure it not, because it hath been given to the Gentiles; and they shall trample upon the Holy City forty two months. And I will grant to my two witnesses, that they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees and the two lampstands which stand before the Lord^c of the earth. And if any one shall attempt to hurt them, fire will come out of their mouths, and consume their adversaries; yea if any one shall attempt to hurt them, he must thus be killed. These have authority to shut the heaven, that rain may not fall during the days of their prophesying; and they have authority over the waters, to turn them into blood, and to smite the earth with any plague as often as they will. And when they shall have finished their testimony, the beast which is to arise out of the abyss shall make war with them, and overcome them, and kill them. And their dead bodies shall be in the street of the great city which is called spiritually Sodom and Egypt, where also our Lord was crucified. And certain from the peoples and tribes and tongues and nations shall look on their dead bodies three days and a half, and shall not suffer their dead bodies to be put into the tomb.^d And the inhabitants of the earth shall rejoice over them; and they shall make merry and send gifts one to another, because these two prophets tormented the inhabitants of the earth. And after three days and a half the spirit of life from God entered into them; and they stood upon their feet, and great fear fell upon all who were beholding them. And they heard a loud voice from heaven, saying to them, Come up hither: and they went up to heaven in a cloud; and their enemies beheld

^c The God.

^d Tombs.

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them. And in that hour there was a great earthquake, and the tenth part of the city fell, and seven thousand persons were killed by the earthquake; and the rest were terrified, and gave glory to the God of heaven. The second woe is passed: Lo, the third woe cometh quickly. (9. 13-21. 10. 11. 1-14.)

7. And the seventh angel sounded, and in heaven were heard loud voices saying, The kingdom of the world hath become^e our Lord's and his Anointed's, and he shall reign for the aions of the aions. And the four and twenty Elders, who were sitting in the presence of God upon their thrones, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God the Almighty, who art and who wast and who art to come, because thou hast taken thy great power and hast reigned. And the nations were angry; yet thy wrath is come, and the time of the dead that they should be judged, and also that thou shouldest give the reward to thy servants the prophets and to the saints and to those who fear thy name both small and great, and that thou shouldest destroy those who destroy the earth. And the temple of God was opened in heaven, and the ark of his covenant was seen in his temple; and there came lightnings, and voices, and thunders, and an earthquake, and a great hail. (11. 15-19.)

THIRD CHAPTER.

I. Now a great prodigy appeared in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars; and she being with child cried out, travailing in birth and labouring with anguish to bring forth. Another prodigy also appeared in heaven: and Lo, a great dragon fiery-red, having seven heads and ten horns, and upon his heads seven diadems; his tail also drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about

^e The kingdoms of the world have become.

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to bring forth, that when she should have brought forth, he might devour her child. And she brought forth a male child, who should rule all nations with a rod of iron; and her child was caught up to God and to his throne.^f And the woman fled into the wilderness, where she hath a place prepared by God, that there they may nourish her for a thousand two hundred and sixty days. (12. 1-6.)

2. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon and his angels fought, yet they prevailed not, neither was place found for them any more in heaven. And the great dragon was cast down, the old serpent, called the Devil and Satan, who seduceth the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a loud voice in heaven, saying, Now hath come the salvation and the power and the reign of our God, and the authority of his Anointed; because the accuser of our brethren hath been cast down, he who was accusing them in the presence of God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: yea they loved not their life unto death. On this account rejoice ye heavens, and ye who dwell in them. Woe to^g the earth and the sea; because the devil is come down to you having great wrath, as he knows that he hath a short season. And when the dragon saw that he was cast down to the earth, he persecuted the woman who brought forth the male child. And to the woman were given two wings of a great eagle, that she might fly into the desert to her place, where she is nourished a time and times and half a time from the face of the serpent. And the serpent cast out of his mouth after the woman water as a flood, that he might cause her to be carried away by the flood. And the earth helped the woman; and the earth opened its mouth, and swallowed the flood which the dragon had cast out of his mouth. And the

^f And his throne.

^g Woe to those who inhabit.

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dragon was enraged against the woman, and went to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ. (12. 7-17.)

II. And I stood upon the sand of the sea: and I saw a beast rise out of the sea, having seven heads and ten horns; and upon his horns were ten diadems, and upon his heads a name of blasphemy. And the beast which I saw was like a leopard, and his feet were as those of a bear, and his mouth as the mouth of a lion. And the dragon gave him his power, and his throne, and great authority. And I saw one of his heads as if wounded unto death: and the deadly wound was healed: and in all the earth they followed with wonder after the beast; and they worshipped the dragon because he had given^a authority to the beast; and they worshipped the beast, saying, Who is like the beast? Who is able to make war with him? And a mouth speaking great things and blasphemies was given to him; and authority to act during two and forty months was given to him. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle and those who dwell in heaven. It was also granted to him to make war against the saints, and to overcome them: and authority over every tribe and tongue and nation was given to him. And all who dwell on the earth, whose names are not written in the book of life of the Lamb slain from the foundation of the world, shall worship him. If any one hath an ear let him hear. If any one leadeth into captivity, he shall go into captivity: if any one shall put to death by the sword, he also must be put to death by the sword. Here is the patient endurance, and the faith, of the saints. (13. 1-10.)

2. I saw also another beast rise out of the earth; and he had two horns like those of a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his presence; and he causeth the earth, and all who inhabit it, to worship the first beast whose

^a Who had given.

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deadly wound was healed. And he worketh great signs, so as even to make fire come down from heaven upon the earth in the presence of men. And he seduceth those who dwell on the earth, by means of the wonders which have been given him to do in the presence of the beast; saying to those who dwell on the earth, that they should make an image for the beast which had the wound by a sword yet had lived. And it was given to him to give breath to the image of the beast, so that the image of the beast should even speak, and cause those who would not worship the image of the beast to be put to death. And he causeth ail, both small and great, rich and poor, free and bond, to give themselvesⁱ a mark upon their right hand or upon their forehead;^k and that no man should be able to buy or sell, except he who had the mark, the name^l of the beast, or the number of his name. Here is wisdom: he who hath understanding let him compute the number of the beast: for it is a number of a man; and his number is Six hundred and sixty six. (13. 11-18.)

III. And I beheld, and Lo, the Lamb stood on the Mount Zion, and with him a hundred and forty four thousand having his name and his Father's name written^m upon their foreheads. And I heard a voice from heaven as a sound of many waters, and as a sound of loud thunder: and the sound which I heard was as of harpersⁿ playing on their harps. And they were singing a new song^o before the throne, and before the four living creatures and the Elders; and no man could learn the song besides the hundred and forty four thousand who had been redeemed from the earth. These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb whithersoever he goeth; these have been redeemed from amongst men, a first-fruit to God and to the Lamb; and no guile hath

ⁱ That he should give them.

^k Foreheads.

^l Or the name.

^m Having his Father's name written.

ⁿ And I heard the sound of harpers.

^o Singing as a new song.

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been found in their mouth, for they are blameless before the throne of God. (14. 1-5.)

IV. And I saw another angel flying in midheaven, having the aional gospel to publish to those who dwell on the earth, even every nation and tribe and tongue and people; saying with a loud voice, Fear God and give him glory, because the hour of his judgment is come: yea worship him who created the heaven and the earth and the sea and the fountains of waters. And another angel followed, saying, Fallen, fallen is Great Babylon,² because she made all the nations drink of the wine of the anger of her fornication. And a third angel followed them, saying with a loud voice, If any one worship the beast and his image, and receiv^e the mark upon his forehead or upon his hand, even he shall drink of the wine of the anger of God, which hath been poured unmixed into the cup of his wrath; and he shall be tormented in fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment shall go up for aions of aions, and they shall have no rest day and night; those who worship the beast and his image, and he who receiveth the mark of his name. Here is the patient endurance of the saints, who³ keep the commandments of God and the faith of Jesus. And I heard a voice from heaven, saying to me, Write; Blessed are the dead who die in the Lord henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works accompany them. (14. 6-13.)

V. Moreover I beheld, and Lo, a white cloud, and on the cloud was sitting one like a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him who was sitting on the cloud, Send thy sickle and reap; because thine hour for reaping is come, since the harvest of the earth is ripe.

² Babylon the great city.

³ Saints, here who.

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And he who was sitting on the cloud cast his sickle upon the earth; and the earth was reaped. (14. 14-16.)

2. And another angel came out of the temple in heaven; and he also had a sharp sickle. And another angel came forth from the altar, who had power over the fire; and he called with a loud cry to him who had the sharp sickle, saying, Send thy sharp sickle, and gather the clusters of the vine of the earth, because its grapes are ripe. And the angel cast his sickle to the earth, and gathered the clusters of the vine of the earth, and threw them into the great wine press of the anger of God. And the wine press was trodden without the city; and blood came out of the wine press, up to the bridles of the horses, for sixteen hundred furlongs. (14. 17-20.)

VI. And I saw another great and wonderful prodigy in heaven; Seven angels, having the seven last plagues; because in them was to be fulfilled the anger of God. And I saw as it were a glassy sea mingled with fire; and those who had gotten the victory over the beast, and over his image, and over his mark, over the number of his name, standing on the glassy sea, having the harps of God. And they sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful are thy works, O Lord God the Almighty: just and true are thy ways, O king of saints: who should not fear thee, O Lord, and glorify thy name? Because thou only art holy: because all the nations shall come, and worship before thee: because thy just judgments have been manifested. And after these things I beheld, and^r the temple of the tabernacle of the testimony in heaven was opened; and the seven angels having the seven plagues came out of the temple, clothed in pure and bright linen and girded about the breasts with golden girdles. And one of the four living creatures gave to the seven angels seven golden bowls full of the anger of God who liveth for the aions of the aions. And the temple was filled with smoke from the

^r And lo.

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Glory of God and from his Power; and no one could enter into the temple until the seven plagues of the seven angels should be finished. (15.)

2. And I heard a loud voice from the temple saying to the seven angels, Go and pour out the bowls of the anger of God upon the earth. And the first went and poured out his bowl upon the earth; and a sore and malignant ulcer came upon the men who had the mark of the beast, and upon those who worshipped his image. (16. 1-2.)

3. And the second angel poured out his bowl upon the sea; and it became blood as of a dead man, and every living creature in the sea died. (16. 3.)

4. And the third angel poured out his bowl upon the rivers, and upon the fountains of the waters; and they became blood. And I heard the angel of the waters saying, Just art thou, O Lord, who art and who wast, the Holy One,^s because thou hast thus judged; since they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they deserve it. And I heard another saying from the altar; Yea, O Lord God the Almighty, true and just are thy judgments. (16. 4-7.)

5. And the fourth angel poured out his bowl upon the sun; and to it was given to scorch men with fire. And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues; and they repented not to give him glory: (16. 8, 9.)

6. And the fifth angel poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they bit their tongues from pain, and blasphemed the God of heaven from their pains and from their sores: yet they repented not of their works. (16. 10, 11.)

7. And the sixth angel poured out his bowl upon the great river, the Euphrates; and its water was dried up; that the way of the kings from the sunrising might be prepared. And out of the mouth of the dragon, and

^s And the Holy One.

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out of the mouth of the beast, and out of the mouth of the false prophet, I saw three unclean spirits like frogs (For they are spirits of demons working prodigies) go forth to the kings[†] of the whole habitable globe, to gather them together to the battle of that great day of God the Almighty. (Behold, I come as a thief: blessed is he who watcheth and keepeth his garments, that he may not walk naked, and that his shame may not be seen.) And they gathered them together at the place called in Hebrew Armageddon. (16. 12-16.)

8. And the seventh angel poured out his bowl into the air: and a loud voice issued from the temple of heaven, from the throne, saying, It is done. And there came voices and thunders and lightnings; and a great earthquake took place, such that there hath not been, since men were upon the earth, so great so mighty an earthquake. And the great city was divided into three parts; the cities also of the nations fell; and great Babylon was brought to remembrance in the presence of God, to give her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found: and great hail, as a talent in weight, fell from heaven upon men; and men blasphemed God on account of the plague of the hail, because the plague of it was very severe. (16. 17-21.)

VII. And one of the seven angels who had the seven bowls, came and talked with me, saying, "Come; I will show thee the judgment of the great harlot, who sitteth upon the many waters, with whom the kings of the earth have committed fornication; and also the inhabitants of the earth have been made drunk with the wine of her fornication. And he carried me away to a desert in spirit; and I saw a woman sitting on a scarlet coloured beast full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, holding in her hand a

[†] To the kings of the earth and.

^{*} Saying to me.

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golden cup full of abominations and filthiness of her fornication: and on her forehead was a name written; Mystery, Great Babylon, the mother of the harlots and of the abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I had seen her, I wondered with a great astonishment. And the angel said to me, Why art thou astonished? I will tell thee the mystery of the woman, and of the beast which beareth her, which hath seven heads and ten horns. The beast which thou hast seen was, and is not, and is about to ascend out of the abyss, and to go away into destruction; and the inhabitants of the earth shall wonder, (Those whose names are not written in the book of life from the foundation of the world) when they see the beast, which was, and is not, yet shall be." ¹Neither the mind which hath wisdom. The seven heads are seven mountains, where the woman sitteth on them: and they are seven kings; five have fallen, one is, ²the other is not yet come; and when he shall have come he must continue for a short time. And the beast which was, and is not, even he is the eighth, and is from the seven, and goeth into destruction. Also the ten horns which thou hast seen are ten kings, who have not yet received a kingdom, but shall receive authority as kings one hour with the beast. These will have one purpose, and they will give their power and authority to the beast. These will make war with the Lamb, and the Lamb will overcome them, because he is Lord of lords and King of kings; and those who are with him are called and chosen and faithful. Moreover he said to me, The waters which thou hast seen, where the harlot sitteth, are peoples and multitudes and nations and tongues. And the ten horns which thou hast seen upon the beast, these shall hate the harlot, and make her destitute and naked, and eat her flesh, and burn her with fire. For God hath put into their hearts to ac-

¹ Yet is.

² And one is.

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comply his purpose, even to execute one purpose and give their kingdom to the beast, until the words of God shall have been fulfilled. And the woman whom thou hast seen is the great city which hath rule over the kings of the earth. (17.)

VIII. And after these things I saw an angel descend from heaven having great authority; and the earth was illumined by his splendour. And he cried mightily, with a loud voice, saying, Fallen, fallen is Great Babylon, and hath become a dwelling-place of demons, and a hold of every kind of unclean spirit, and a haunt of every kind of unclean and abominable bird; because she made all the nations drink of the wine of the anger of her fornication, and the kings of the earth committed fornication with her, and the merchants of the earth enriched themselves by her excessive luxury. Also I heard another voice from heaven saying, Come ye out of her, my people, that ye be not joint partakers in her sins, and that ye receive not of her plagues; because her sins have reached to heaven, and God hath remembered her crimes. Render to her even as she hath rendered to you, and repay her double according to her works: in the cup in which she hath mixed, mix for her double. By how much she hath glorified herself and lived luxuriously, by so much give ye to her torment and sorrow; because she saith in her heart, I sit a queen, and am not a widow, and I shall not know mourning. For this reason in one day shall her calamities come, death and mourning and famine: yea she shall be utterly burnt with fire: because mighty is the Lord God who judgeth her. And the kings of the earth, who committed fornication and lived luxuriously with her, shall weep and^{*} lament on account of her, when they shall see the smoke of her burning: standing afar off for fear of her torment they shall say, Alas, Alas, the great city, Babylon the mighty city; because in one hour thy condemnation hath come. Also the merchants of the earth shall weep and mourn on ac-

^{*} Weep for her and.

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count of her, "because no one shall any longer buy their merchandise: merchandise of gold and silver and precious stones and pearls, and fine linen and purple and silk and scarlet; also every kind of thyine wood, and every kind of ivory vessel, and every kind of vessel of most valuable wood and of brass and iron and marble; and cinnamon and incense and perfume and frankincense; and wine and oil and fine flour and wheat; and cattle and sheep; and horses and chariots; and slaves, and souls of men. And the fruits of thy soul's desire have departed from thee, and all dainty and splendid things have gone from thee, and thou shalt not find them any more. The sellers of these things who were enriched by her, shall stand afar off for fear of her torment, weeping and mourning and saying, Alas, Alas, the great city, which was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls: because in one hour so great wealth hath been brought to desolation. Also every pilot, and all the multitude in ships, and seamen, and as many as traffic by sea, stood afar off, and cried when they beheld the smoke of her burning, saying, What city was like this great city? And they cast dust on their heads, and weeping and mourning they cried out saying, Alas, alas, the great city, by which all who had ships on the sea became rich from her wealth; because in one hour she hath been brought to desolation. Rejoice over her thou heaven, and ye saints and apostles^y and prophets, because God hath required your condemnation from her. And a certain mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon the great city be thrown down, and shall not be found any more. And the sound of harpers and musicians and pipers and trumpeters shall no more be heard in thee; and any artificer of any kind of art shall no more be found in thee; and the sound of a millstone shall no more be heard in thee. Also the light of a lamp shall not shine in thee any

^y Ye holy apostles.

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more ; and the voice of a bridegroom and of a bride shall no longer be heard in thee : because thy merchants were the great ones of the earth ; because by thy sorcery all nations have been seduced. And in her was found the blood of prophets and of saints, even of all who had been slain upon the earth. (18.)

IX. After² these things I heard a loud sound of a great multitude in heaven saying, Hallelujah : salvation and glory and honour and power are with the Lord our God, because his judgments are true and just ; for he hath judged the great harlot who hath corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second time they said, Hallelujah : yea her smoke goeth up for the aions of the aions. And the four and twenty Elders and the four living creatures fell down, and worshipped God who was sitting on the throne, saying, Amen, Hallelujah. And a voice came forth from the throne saying, Praise our God all ye his servants, and ye who fear him, both small and great. And I heard them, as the sound of a great multitude and as the sound of many waters and as the sound of mighty thunders, saying, Hallelujah : because the Lord God the Almighty hath taken the kingdom. Let us be glad and rejoice, and let us give him praise, because the marriage of the Lamb is come, and his wife hath made herself ready. And it was granted to her, that she should be clothed in fine linen pure and bright ; for the fine linen is the righteous observances of the saints. And he said to me, Write ; Blessed are they who are invited to the marriage supper of the Lamb. He also said to me, These are the true words of God. And I fell down at his feet to worship him : and he said to me, See thou do it not : I am thy fellow-servant, and of thy brethren who have the testimony of Jesus : worship God ; for the testimony of Jesus is the spirit of prophecy. (19. 1-10.)

X. Moreover I saw heaven opened, and Lo, a white horse, and one sitting on him called Faithful and True,

² And after.

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who in righteousness judgeth and maketh war : and his eyes were as a flame of fire, and upon his head were many diadems ; he had a name written which no one but himself knew, and he was clothed in a garment bathed in blood ; and his name is called The Word of God. And the hosts of heaven followed him on white horses, clad in fine linen white and pure. And out of his mouth went forth a sharp sword, that with it he might smite the nations ; and he shall rule them with a rod of iron : he also treadeth the wine-press of the indignation and wrath of God the Almighty : and he hath upon his garment and upon his thigh this name written, King of kings and Lord of lords. I saw also a certain angel standing in the sun ; and he cried with a loud voice, saying to all the fowls flying in midheaven, Come, and gather yourselves together to the great supper of God ;^a that ye may eat the flesh of kings, and the flesh of chiliarchs, and the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all both free^b and bond, both small and great. (19. 11-18.)

2. And I saw the beast and the kings of the earth and their armies gathered together to make war with him who was sitting on the horse, and with his host. And the beast was taken, and with him the false prophet who wrought prodigies before him, by which he seduced those who had received the mark of the beast, and those who worshipped his image : those two were cast alive into the lake of fire which burneth with brimstone. And the rest were killed by the sword which proceeded out of the mouth of him who was sitting on the horse ; and all the fowls were filled with their flesh. (19. 19-21.)

XI. And I saw an angel descend from heaven having the key of the abyss, and a great chain, in his hand. And he laid hold on the dragon, that old serpent which is the Devil and Satan, and bound him for a thousand

^a The supper of the great God.

^b Free.

THIRD CHAPTER.

years; and he cast him into the abyss, and shut him up, and set a seal upon him, that he might no more seduce the nations, until the thousand years should have been fulfilled: and after that he must be loosed for a short time. And I saw thrones, and certain sat upon them, and authority to judge was given to them; and also the souls of those who had been beheaded on account of the testimony of Jesus and on account of the word of God, even those who had not worshipped the beast or his image, and had not received his mark upon their foreheads and upon their hands; and they lived and reigned with the Anointed a thousand years. But the rest of the dead lived not again, until the thousand years should have been fulfilled. This is the first resurrection. Blessed and holy is he who hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of the Anointed, and shall reign with him a thousand years. (20. 1-6.)

2. And when the thousand years shall have been fulfilled, Satan shall be loosed from his prison; and he shall go forth to seduce the nations which are in the four corners of the earth, the Gog and the Magog, to gather them together to battle, whose number is as the sand of the sea. And they went up on the breadth of the earth, and encompassed the camp of the saints, and the beloved city; and fire came down out of heaven from God^c and consumed them. And the devil who had seduced them was cast into the lake of fire and brimstone, where were the beast and the false prophet; and they shall be tormented day and night for the aions of the aions. (20. 7-10.)

XII. And I saw a great white throne, and one sitting on it, from whose face the earth and the heaven fled away, and no place was found for them. And I saw the dead, small and great, standing before the throne,^d and the books were opened: also another book was opened,

^c From God out of heaven.

^d Before God.

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which is the book of life: and the dead were judged from the things written in the books according to their works. And the sea gave up the dead who were in it; and death and hades gave up the dead who were in them; and they were judged every man according to their works. And death and hades were cast into the lake of fire: this is the second death. And if any one was not found written in the book of life, he was cast into the lake of fire. (20. 11-15.)

XIII. I saw also a new heaven and a new earth: for the first heaven and the first earth had passed away, and there was no more sea. And I saw^e the holy city, New Jerusalem, descending out of heaven from God,^f prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, Lo, the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, their God: and he will wipe away^g all tears from their eyes, and there shall be no more death; neither shall sorrow, or crying, or pain be any more; because the former things have passed away. And he who was sitting on the throne said, Behold, I make all things new. And he said to me, Write, that these words are true and faithful. He said also to me, It is done; I am the Alpha and the Omega, the Beginning and the End. To him who thirsteth I will give of the fountain of the water of life freely. He who overcometh shall inherit these things;^h and I will be his God, and he shall be my son. But for the fearful and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all liars, their part shall be in the lake which burneth with fire and brimstone, which is the second death. (21. 1-8.)

2. And one of the seven angels who had the seven bowls full of the seven last plagues, cameⁱ and talked with me, saying, Come, I will show thee the bride, the Lamb's wife. And he took me away in spirit to a great

^e I John saw.

^f From God out of heaven.

^g And God will wipe away.

^h All things.

ⁱ Came to me.

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and lofty mountain, and showed me^k the holy city, Jerusalem, descending out of heaven from God, having the Glory of God : and its Luminary was like a stone most precious, like a crystalline jasper. It had also a great and high wall, and had twelve gates, and at the gates twelve angels, and names inscribed which are the names of the twelve tribes of the children of Israel : on the East three gates ; on the North three gates ; on the South three gates ; on the West three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he who was talking with me had a measure, a golden reed,^l that he might measure the city and its gates and its wall. And the city lay quadrangular, and the length of it was as much as the breadth : and he measured the city with the reed to twelve thousand furlongs ; the length and the breadth and the height of it were equal. Also he measured its wall, one hundred forty and four cubits, measure of the man, that is, of the angel. And the mass of its wall was jasper ; and the city, pure gold like clear glass. And the foundations of the wall of the city were adorned with every kind of precious stone : the first foundation was a jasper, the second a sapphire, the third a chalcedony, the fourth an emerald, the fifth a sardonyx, the sixth a sardius, the seventh a chrysolite, the eighth a beryl, the ninth a topaz, the tenth a chrysoprasmus, the eleventh a jacinth, the twelfth an amethyst. And the twelve gates were twelve pearls ; each gate was of one pearl ; and the street of the city was pure gold as it were transparent glass. And I saw not any temple in it ; for its temple is the Lord God the Almighty and the Lamb. Moreover the city had no need of the sun, nor of the moon, to shine in it ; for the Glory of God gave it light, and its Lamp was the Lamb. And the nations^m shall walk by means of its light ; and the kings of the earth shall bring their glory and their honour to it. And

^k Me the great.

^l Had a golden reed.

^m Nations of the saved.

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its gates shall not be shut throughout the day ; (for no night shall be there) and they shall bring the glory and the honour of the nations to it. And any thing polluted, and that worketh an abomination and a falsehood, shall not enter into it ; but only those who are written in the Lamb's book of life. And he showed me a river^a of water of life, bright as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street, and on each side of the river, was the tree of life producing twelve fruits, yielding its fruit monthly, one kind each month ; and the leaves of the tree were for the healing of the nations. And there shall no more be any curse : yea the throne of God and of the Lamb shall be in it ; and his servants shall serve him, and they shall see his face, and his name shall be on their foreheads. And no night shall be there ; and they shall have no need of a lamp and of the sun's light, because the Lord God will shine^b upon them, and they shall reign for the aions of the aions. (21. 9-27. 22. 1-5.)

3. And he said to me, These words are faithful and true ; and the Lord God of the spirits of the prophets^c hath sent his angel to show to his servants the things which are soon to come to pass. Behold, I come quickly : blessed is he who keepeth the words of the prophecy of this book. And I John am he who heard and saw^d these things ; and when I had heard and seen them I fell down to worship at the feet of the angel who showed me these things. And he said to me, See thou do it not : I am^e thy fellow servant, and of thy brethren the prophets, and of those who keep the words of this book : worship God : (22. 6-9.)

XIV. And he said to me, Seal not the words of the prophecy of this book, because the time is near. He who doth wrong, let him do wrong still ; and he who is filthy, let him be filthy still ; and he who is righteous, let him be righteous still ; and he who is holy, let him be

^a A pure river.

^b shineth

^c Of the holy prophets.

^d Saw and heard.

^e For I am.

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holy still. Behold,¹ I come quickly, and my reward is with me, to give to every one as his work shall be. I am the Alpha and the Omega, the Beginning and the End, the First and the Last. Blessed are they who do his commandments, that they may have power over the tree of life, and may enter by the gates into the city. Without² are the dogs and the sorcerers and the fornicators and the murderers and the idolaters, and every one who loveth and maketh a lie. I Jesus have sent my angel to testify to you these things concerning the churches: I am the root and the offspring of David, the bright morning star.³ And the spirit and the bride say, Come: and let him who heareth say, Come: and he who is athirst let him come, he who is willing⁴ let him take of the water of life freely. (22. 10-17.)

2. I testify⁵ to every one who heareth the words of the prophecy of this book, If any one shall add to them; God will add to him the plagues which are written in this book: and if any one shall take away from the words of the book of this prophecy, God will take away his portion from the tree of life,⁶ and from the holy city, which⁷ have been described in this book. He who testifieth these things saith, Yea, I come quickly.—Amen; Come,⁸ Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. (22. 18-21.)

¹ But without. ² And behold.
³ The bright and morning star. ⁴ And he who is willing.
⁵ For I testify. ⁶ Book of life. ⁷ And which. ⁸ Yea, Come.